

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

A CONTROVERSIAL TOMBSTONE.

We shall not profess any ecstatic delight at the exceedingly obvious and commonplace decision given by the Judicial Committee of the Privy Council on the Owston Ferry case. Ecclesiastical questions have now arrived at this point, that whenever any critical issue is raised, it matters little to us, apart from the justice of the particular case in hand, what judgment is given. If that judgment should be in favour of religious equality, it knocks away another prop from the Establishment; or if it should be of an opposite tenor, it helps to increase the pressure of public opinion, which is rapidly approaching the bursting point. This is the case with the question of the Burials Bill. It would be very difficult to say whether its acceptance or rejection during the coming session would do the most good to our cause. The same thing may be said of the denominational agitation going on at the present time against school boards. A clergyman told his friends the other day that in their innocence they were driving straight at a system of free and secular schools. But it would be very difficult to maintain that persistence in the present muddle is likely to save them. Just so with regard to this Owston Ferry case. The friends of religious equality have seen the old-world judgments of the two lower courts with an amused complacency; and they have awaited the decision on appeal with only the very slightest titillation of curiosity. It was perfectly certain that if the absurd judgments of the Episcopal courts were confirmed, an alteration would have to be made in the law. If, on the other hand, those judgments were reversed, another and striking illustration would be given of the fact that our National Church system is an entire anachronism. We trust we do no injustice to the Judicial Committee if we suppose that, as in courts of equity, other considerations besides those of strict law are allowed their weight. Among these we may presume to think that expediency receives, to say the least, its full due; and it has evidently been thought that an exposure of the folly of rectors, bishops, and Deans of Arches would be much less dangerous than any logical enforcement of claims continually made on behalf of the Establishment.

Our readers have of course not forgotten the bearings of this notorious case. The Rev.

Henry Keet was under the sorrowful necessity of erecting a tombstone to the memory of a little daughter, whose body was buried in Owston Ferry churchyard. Very naturally he wished to record upon it his own name in its customary form, and the sacred calling which he followed. The vicar, however, when he heard the nature of the inscription, objected to allow the title "Rev.," and answered two letters on the subject by a silence more discreet than polite. Mr. Keet accordingly appealed to the bishop, and eventually to the Primate, for assistance. The archbishop, to do him justice, thought the objection of the vicar a very silly one; and was convinced that the Bishop of Lincoln would think so too. But a bishop who conceives of the Almighty as a landed proprietor, whose estate is limited to consecrated buildings and churchyards, was of course far too deficient in humour to see the absurdity of the situation. The case had to be brought before the Chancellor of the diocese, who rejected Mr. Keet's claim on the ground that both the appellation "minister" and the epithet "reverend" were far too sacred for a schismatic Wesleyan. Then, in due course, there was an appeal to the Chancellor's father, the Dean of Arches. Of course the Dean was not in any degree influenced by pride in his son's judicial wisdom. But he held that as one purpose served by the churchyard is to feed the incumbent's sheep or cows, the reverend freeholder has a right, if he thinks fit, to object to the erection of any tombstone whatever, because of its interference with pasturage. *A fortiori*, then, the incumbent may well object to any tombstone in particular. And, farther, the exercise of the vicar's discretion, in this case, was held to be entirely in accordance with Church principles. Poor Mr. Keet! It is rather hard to have to fight from court to court for the ordinary necessities of burial in a national churchyard. Fortunately for him, however, he had a powerful denomination at his back. And upon that denomination we hope and believe this little experience of the true spirit of the Establishment will not be thrown away. Finally, the Privy Council, as everyone expected, snubs both Chancellor and Dean, and orders the Rev. George Edward Smith to stand out of the way.

Is this a triumph of religious equality? At the best it is a very small one; and the Herculean efforts needed for its accomplishment are a terrible satire on the ecclesiastical condition of this country. In addition to painful correspondence with vicar, bishop, and primate, it has required the persistent determination of the Wesleyan Conference, the expenditure of considerable sums of money, and a year and a-half's litigation, to enable an English subject, whose vocation is recognised by the law, to describe himself truthfully on the gravestone over his deceased child. Is there another country in the world where so monstrous a scandal could arise? Even in Spain, even in Papal Italy, the common rights of humanity to respectful burial have been more honourably recognised than in the parish churchyards of free England. There is a burial-ground in Rome, where titles pregnant with meaning hateful to Papists, have been recorded even when the Pope was King. But in England, where a Free Church minister is not only recognised as a lawful subject, but has certain definite rights—such as freedom from service

on juries, because of his vocation—it has been proved by sad experience that he may have to fight a whole army of priests and lawyers before he can be allowed to describe himself on a public memorial as he is.

As things have turned out, however, this case is not without its bearing on the larger case of the Burials Bill. For one objection continually reiterated against that bill is the danger it would introduce of controversy against the Church within its own consecrated precincts. It happens curiously enough that this was one of the grounds on which the lower courts based their erroneous judgments. It was urged, not without plausible ingenuity, that the inscription of a name with the prefix "reverend," and the description of its bearer as a Christian minister, would amount to an enunciation of the heresy that there may be other churches in the country besides the Anglican; and in fact that schism is no sin. We quite admit that this does amount to a condemnation of the Establishment. For when once it is fairly and openly acknowledged that the Anglican Church has ceased to be co-extensive with the Christianity of the nation, the question is really given up. Nevertheless, the Privy Council holds that this controversial tombstone must be admitted into Owston Ferry churchyard. That consecrated ground, at least, is no longer sacred from the intrusion of the breath of heresy. It will stand there recorded that the law recognises other reverend gentlemen besides clergymen, and other ministers besides priests. Talk about controversy in churchyards! The one result of all this litigation is to invest that tombstone with a polemical eloquence such as the Liberation Society rarely finds at its disposal. No parishioner but will find in it a mnemonic aid to bear in mind the intolerant tendencies of an Establishment. No visitor but will ask to see the famous stone over which vicar and bishop fought a humiliating contest. And so long as it stands it will record not only a sacred human sorrow, but a tidal mark in the advance of religious equality.

SIR CHARLES DILKE ON DISESTABLISHMENT.

It is one of the signs of the advance of the disestablishment question that it has now become a topic on which Members of Parliament are expected to say something in their annual addresses to their constituents; though we admit that some of them display a degree of awkwardness in dealing with it which indicates that the question is a novel, if not an unwelcome, one.

Sir Charles Dilke, the member for Chelsea, stands in no need of apology in that respect. It is true that, while he has been a steady voter in support of disestablishment, and of religious equality generally, he has spoken but little on ecclesiastical questions. That, however, is evidently not the result of any want of knowledge or interest; for his speech on Monday night shows that he has watched the course of events with intelligence, as well as with closeness of observation. He speaks also as a dispassionate observer, and as one who is acute enough to see the inevitable tendency of events, without any sectarian bias, or fanatical eagerness.

Apparently he attaches importance to disestablishment mainly because he sees in it a magnificent means of providing, "what we most need to place England among the foremost nations of the future—a national free system of primary education, together with free secondary educa-

tion, as a reward of merit." The mere chance of realising such a design, would, he thinks, justify disestablishment, and the idea is one which to many minds will be so fascinating as to quicken a desire for the event, apart from the evils with which the established system is distinctly chargeable.

The hon. member, however, points, as other politicians, whether Liberal or Conservative, have lately done, to the growing dissensions within the Church of England as being calculated to hasten disestablishment, and even to reconcile many Churchmen to a once dreaded change.

While prelates indulge in platitudes about the strength and vitality of the Church, Sir Charles Dilke is more impressed with the fact that its position "is full of difficulty." For that reason he predicts that Mr. Russell Gurney's promise to bring in a bill dealing with doctrinal questions, as ritual has been dealt with by the Public Worship Regulation Act, will never be fulfilled; the fact being that "the fabric is full of big holes; but the masons dare not work on it, lest it should fall." He illustrated this by referring to one of the pending ecclesiastical lawsuits, and also to the agitation—just now in abeyance—for the abolition, or modification, of the Athanasian Creed. No doubt, he said, it was painful to have to discuss questions of theology as questions of politics; but "the doctrines of an Established Church were questions of politics"—in that respect agreeing with Sir William Harcourt; though deducing from the fact conclusions very different from those of the Erastian member for Oxford.

Of course, Sir Charles Dilke did not attempt to pronounce who were right, and who wrong, in propounding the various contradictory doctrines which are earnestly taught within the Establishment; but it was reasonable to ask whether the millions a-year of public money which were expended in maintaining public teachers who violently differed among themselves, and some of whom certainly taught doctrines opposed to those of a majority of the people, and even of Churchmen, were applied to the best use? He also pointed out that while, so far as concerns individuals, creed is a matter of conscience, the endowment of a creed by the State is a matter of expediency, and when, what he aptly called, "official opinions" are notoriously divergent from those of a majority of the people, the continuance of such an endowment becomes obviously unjustifiable. That is a conclusion which in certain cases must have forced itself on the minds of even the staunchest Churchmen—for have we not heard of parishioners who have had placed over them, by private patrons, Ritualistic and Sacerdotal clergymen, whose teaching and practice are utterly antagonistic to those of their immediate predecessors? In such instances the dissatisfied parishioners have had brought home to them the mischiefs of the present system with a degree of force such as belongs to no general denunciation. They have suddenly become dissenters from the established order of things—established, that is, in their own parish, though in the next parish something altogether different is equally upheld by the authority of the State.

The pressure of this difficulty is now felt to be so great, that an increasing number of Churchmen feel the necessity for mitigating it, by relaxing the bonds imposed by the parochial system. Hence the principle of uniformity is openly thrown to the winds, and in such measures as the "Facilities of Worship Bill" we have attempts to satisfy both, or, if need be, several parties, by allowing rival churches and rival clergymen to exist within, what has hitherto been, the sacredly-guarded ecclesiastical preserve of the parish. That, however, would obviously be but a very inadequate and temporary expedient. It might relieve the consciences of individual Churchmen; but they would soon inevitably inquire why one clergyman in the parish should have the benefit of State-funds, while the other, or the others, must be maintained by voluntary offerings? They would, in fact, be in the position of tolerated Dissenters, while nominally members of a national Church.

"Then divide the funds!" will be the reply of those who would modify the Establishment, to any extent, rather than abolish it. That, however, would be concurrent endowment, which, says Sir Charles Dilke, may be logical, but is unwise, and—what in the eyes of practical men is more important—impossible. That is, in fact, Dean Stanley's panacea; though he does not use the phrase, but is for "comprehension," which is equally impracticable.

Impracticable, that is, as a definite policy, proposed and deliberately adopted as a basis of legislation, but not so impracticable if regarded

merely as the result of accomplished facts. For in the diversities of belief and method now prevailing in the Established Church of England we have, in reality, that concurrent endowment of opposite faiths of which so many Liberal politicians are enamoured; though they dare not insert it in any Liberal programme. And this will more and more be the drift of things within the Church, until the crash comes, and the iron and the clay will cohere no longer. For the sake of Christian truth, and of the public morals, it is well that there is no possibility of patching up even a temporary peace between the discordant sections within the Establishment. The idol, glittering and bedizened though it be, is but an idol after all, and the sooner it falls the sooner will its worshippers bow before a purer shrine.

THE IRISH CHURCH ACT AND THE BURIALS QUESTION.

We find the following paragraph in the *Record* of Monday last:—

The correspondent of a contemporary notes the curious effect which the passing of the Irish Church Act has had upon the burial question in Ireland. He says:—"It has practically annulled the last Burial Act, which gave Roman Catholics and Dissenters certain rights and privileges in the matter of interments and religious services in our parish burial-grounds. That Act contemplated only those churchyards of which rectors and vicars had the freehold; but all incumbents now appointed under the independent legislation of the Church of Ireland have, as a matter of course, lost these freeholds; churches and churchyards alike being vested in the representative body, excepting only those cases where they may be separated from each other by a highway. In fact, the Act that set free the Church in this country from the State, gave her back at the same time her churchyards with her churches, to legislate for as she might see fit. Both are now the bona fide property of the Church of Ireland."

This is a very misleading statement, because, although the Irish Church Act authorised the transfer of churchyards as well as churches to the representative body, it was to be "without prejudice to such rights of or in respect of burial as may be subsisting therein, or may be thereafter declared to subsist therein by Act of Parliament." We give the section of the clause of the Irish Church Act (the 26th) which relates to this matter:—

Where any church vested in the representative body of the said Church has a burial-ground annexed or adjacent thereto, but not separated therefrom by any carriage highway, or that has been granted by a private donor to, or exclusively used by, the parishioners attending the said church, such burial-ground shall be included with the church in the order made by the commissioners, subject to any life estate or interest subsisting therein, and pass to the said representative body, accordingly, but without prejudice to such rights of or in respect of burial as may be subsisting therein, or may be thereafter declared to subsist therein by Act of Parliament; or the commissioners shall, at the option of the said representative body, vest such burial-ground in the guardians of the poor-law union within which the same may be situate, subject to a right of way, in the said representative body, and the clergy and congregation attending the said church, and such other persons as may resort thereto for the purpose of Divine worship, or for the purpose of repairing the said church, or for any other lawful purpose; and such guardians shall not allow any funeral to take place during the usual time of the ordinary services in the said church, and shall make such other regulations as may be found necessary from time to time to prevent any interference by persons attending funerals with the clergy or congregation attending the said church, and shall keep the wall, or other fence, and the gates or doors of, and any road or path through, such burial-ground to the church situate therein in good and sufficient repair, and shall, as far as may be consistently with the provisions hereinbefore contained, hold such burial-ground for the same purposes, and subject to the same rules and regulations, as if such burial-ground were a burial-ground purchased or taken by such guardians being a burial board under the provisions of "The Burial Act (Ireland), 1856," and the statutory amendments thereof, for the time being, but without prejudice to such rights of burial as may be subsisting therein at the date of such order, or may thereafter be declared to subsist therein by Act of Parliament.

THE LIBERATION MOVEMENT.

MR. FISHER IN DEVONSHIRE.

TAVISTOCK.—On Tuesday Mr. Fisher lectured in the Guildhall here, when there was a large attendance. Mr. E. Turner took the chair, and referred to the fact that public feeling was becoming excited on the question of Disestablishment. Mr. Fisher, in his lecture, maintained that disestablishment would be a priceless boon, and that one day Mr. Miall would be regarded as one of our great benefactors. The Rev. W. Ingram spoke in opposition, and was replied to by Mr. Fisher. Mr. Dennis then moved a resolution in favour of disestablishment, which was seconded by the Rev. W. Penrose, and carried with only one dissentient.

DEVONPORT.—On Wednesday Mr. Fisher addressed a meeting in the Mechanics' Hall, Mr. Oram, of Limehouse, presiding. The lecture was exceedingly well received, and a disestablishment resolution carried.

STONEHOUSE.—On Thursday Mr. Fisher was at St. George's Hall, when Mr. Jennings presided. The lecturer dealt with the subject of ecclesiastical

endowments. Discussion having been invited, a Mr. Vicary asked several questions, which, whilst incomprehensible to most present, seemed to be somewhat understood by the chairman, who ruled them irrelevant, and the questioner was applauded upon his retirement. Another person asked whether the Church was the work of God or of man, and upon the lecturer replying that the Church was the work of God, exclaimed, amid some laughter, "Then why put it down?" The lecturer quickly and plainly pointed out that because he believed it was the work of God he was working for its liberty from the trammels of State Government. On the motion of the Rev. H. Wheeler it was agreed "that the nation has the right to deal with her ecclesiastical endowments," and the meeting thereupon terminated.

PLYMOUTH, SECOND MEETING.—On Friday Mr. Fisher spoke at the Temperance Hall, where there was a large attendance. Mr. A. Hubbard presided. At the close of the meeting a disestablishment resolution was carried almost unanimously.

MR. GORDON'S MEETINGS.

Last week Mr. Gordon had five crowded and enthusiastic meetings in Essex, and reports himself agreeably surprised with the fervid and intelligent character of his reception there.

CHELMSFORD.—On Monday evening Mr. Gordon lectured in the Mechanic's Institute, Chelmsford, Mr. John Copland in the chair. There was a large attendance, the best there has yet been in the town on such an occasion, several ministers and other friends being present from the country round. Mr. Gordon's lecture was well received, his retorts on certain interruptions, and his subsequent reply to the speech in opposition of Mr. Connell, a local Scripture reader, eliciting hearty applause. Cordial votes of thanks. A letter on the meeting in the *Chelmsford Chronicle* by "A Benighted Episcopalian" justifies the use of that signature, and might be very damaging if other people were as benighted.

HARWICH.—Here, where no meeting has been held since Dr. Foster visited the town long years ago, Mr. Gordon lectured in the Commercial School, said to be the only available place, the Rev. Mr. Wyatt presiding. Another crowded house, and evident delight in the lecturer's remarks—a leading Churchman in the town spontaneously proposing the vote of thanks. No opposition, but a great desire that Mr. Gordon should attend and deliver a lecture on church property before the next vestry, this being one of the towns where, having been mortgaged, a compulsory church-rate is still levied.

MALDON.—On Wednesday evening Mr. Gordon was in the Public Hall, Maldon, Mr. Bentall presiding, and a most respectable audience filling the place. Lecture capitally received, and votes of thanks cordially passed.

COLCHESTER.—On Thursday evening Mr. Gordon lectured in the Public Hall, Colchester, where again he was warmly greeted by a splendid assembly. Mr. Wicks, jun., presided, and soon gave a keynote to the meeting, which Mr. Gordon took up, and sustained, some of his points being seized upon by the audience, and responded to by prolonged cheering. There had been a whisper of opposition, and a faint growl or two gave pegs to Mr. Gordon, but nothing serious turned up, and the proceedings went off most happily.

COGGESHALL.—On Friday evening, Mr. Gordon lectured in the large Independent Upper School Coggeshall, Mr. Smith, of Braintree, whence came several leading friends, in the chair. Capital audience, who took up Mr. Gordon's points straight away, and through several subsequent speeches also kept up amazingly. Amongst others, Mr. Ball, one of Mr. Joseph Arch's ablest colleagues, spoke, and a real useful meeting it was felt to be. Thanks to the Rev. Mr. Phelps, every way.

This week Mr. Gordon is in Cornwall, where he anticipates "good times."

LECTURES BY MR. HEARD.

We have reports of three lectures delivered by the Rev. J. B. Heard.

STANNINGLEY.—On Monday of last week Mr. Heard addressed a large and successful meeting here, Mr. Joseph Pearse, of Farsley, chairman. Mr. Heard spoke largely of his experience as a clergyman. Mr. John Roberts then made some remarks, to which a reply was made. Addresses were then given by Councillors Firth and Barker, and Mr. John Andrew, of Leeds.

BOSTON SPA.—On Tuesday Mr. Heard lectured at the Trustees' Hall, Mr. John Dudding presiding. The lecture was well received. The Rev. A. McCormack and Mr. Andrew afterwards spoke.

HULL.—On Wednesday Mr. Heard lectured in the Sailors' Institute, Mr. W. Johnson presiding. Mr. Heard was exceedingly well received. At the close Mr. N. B. Billamy asked a question with regard to disendowment. Mr. Heard said he was not aware what the Liberation Society intended to do with regard to disendowment, but his own personal idea was that the Church should have what belonged to her, and the State the same. Mr. John Andrew, the society's agent at York, having addressed the meeting, Mr. Alderman Downin rose to propose a vote of thanks to the rev. lecturer. In doing so, he said that he was an upholder of the disestablishment movement, and he thought that the Church was able to walk without the support of the frail crutches of the State, which ought to be knocked from her, and so enable her to go forth free and unshackled. Mr. Hudson seconded and Mr. Billamy supported the vote of thanks, which was

duly acknowledged. A similar compliment to the chairman closed the meeting. There was a good attendance.

MIDLAND COUNTIES.

BLOCKLEY.—On Monday, January 17, Mr. G. Hastings lectured in the Baptist schoolroom to a respectable audience, Mr. R. B. Belcher in the chair. The subject, "Palissy the Potter," was so treated as to bring out the facts in the history of Palissy's times, and to exhibit the authority and freedom of conscience in all matters affecting the individual religious life. Cordial votes of thanks brought the meeting to a close.

PAXFORD.—On Tuesday, January 18, Mr. G. Hastings, under the presidency of Mr. J. C. Reynolds, repeated in the Baptist chapel the lecture on Palissy. Much interest was shown by a good attendance of the villagers.

WEST MIDLAND DISTRICT.

CAMPDEN.—This town has achieved an unenviable notoriety for its rowdiness and turbulence, and certainly it is in no great danger of losing its reputation if we may judge from what occurred on Thursday, the 20th inst. It had been announced that Mr. G. Hastings would lecture in the Town Hall on "Rationalism, Ritualism, and Romanism; how they are fostered." On the lecturer and the chairman, Mr. R. B. Belcher, of Blockley, with their friends, entering the hall, they were followed by the Rev. T. De Bentley, vicar of Bengeworth, the Rev. — Tatlock, curate of Campden, twelve fellows bearing around their hats "true blue" bills, "Church and State for ever," and at their back the national schoolmaster, local exciseman, and the tagrag and bobtail of the place, many of them being strongly under the influence of strong drink. In opening the meeting the chairman was grossly insulted, and had much difficulty in obtaining a hearing. Mr. Hastings, on being introduced, was met by noises of the most discordant character. For an hour under the greatest difficulty he pointed out how the Establishment as such fostered the growth of Rationalism, Ritualism, and Romanism, while the Protestantism of the land was powerless to successfully assert itself against such teaching, and pointed out that all are responsible by virtue of their common citizenship, and that it is contrary to the spirit and genius of religious equality that any set of doctrines whatsoever should be taught at the national cost. The Rev. T. De Bentley replied, stating the difficulty he felt in opposing "a known orator, a skilled debater, and an utterer of premeditated untruth." This the chairman promptly rebuked, and being retracted was soon reproduced in other words; and so for an hour or more charges were made against the Liberation Society most easy to refute, but that Mr. Hastings found it impossible to reply owing to the ceaseless bellowing of these "Church calves of Campden." Eventually this most turbulent gathering broke up at midnight. Doubtless the clergy who led the forces take credit for having done a noble deed. But such leaders and such followers are deserving of deepest pity.

CUTSDEAN, WORCESTERSHIRE.—The Rev. J. Scott James lectured in the Baptist Chapel on January 10, on "Reasons for Disestablishment." There was a large attendance, and a vote was unanimously given in favour of disestablishment.

EVESHAM.—Mr. James lectured in the Baptist Schoolroom, on Tuesday, January 18, on the "Pilgrim Fathers." H. Brown, Esq., was in the chair. The room was crowded, and the lecture was received with much applause.

CORSHAM.—A large meeting was held in the Baptist Chapel to hear Mr. James's lecture on the "Pilgrim Fathers," on January 20; the Rev. J. Hurlstone in the chair.

BOX.—Mr. James lectured in this place, on January 21, R. Pison, Esq., in the chair. Owing to the extreme severity of the weather, the meeting was thinly attended.

ANSTY.—On Tuesday, January 18, a lecture on behalf of the Liberation Society was delivered in the Independent Chapel by the Rev. E. Hipwood, of Kibworth. The chair was occupied by Mr. Adams, a manufacturer in the village. Notwithstanding an intensely dark night, there was a fair attendance, and the audience listened with close attention and manifestly increasing interest to the close of the lecture. A resolution, cordially approving the objects of the society, and votes of thanks to the lecturer and the chairman, brought the proceedings to a close.

OTHER LECTURES.

MR. McDougall at Penrith.—On Thursday last the Rev. J. McDougall, of Darwen, lectured to a very numerous meeting here, which was adjourned from the Town Hall to the New Market Hall in consequence of the large attendance. The chair was occupied by A. McDougall, Esq., the brother of the lecturer; and on the platform were the lecturer, the Rev. J. Tannahill, M.A., and other gentlemen. In the body of the hall were several clergymen, to wit, the Rev. S. J. Butler, vicar of Penrith; and the Rev. W. H. Brierly, curate; the Rev. R. Wood, incumbent of Christ Church, Penrith; the Rev. J. Wilson, Penrith; the Rev. G. H. Hopkins, rector of Skelton; and the Rev. W. H. Bassett (formerly Congregational minister at Penrith), curate of Dacre. The Church party had expected Dr. Potter, the well-known Church Defence lecturer, to support them in their opposition, but we understand that illness unfortunately prevented that gentleman being present.

The Chairman spoke of the increase in the number of friends of the Liberation movement, and called for a fair hearing for the lecturer. Mr. McDougall then delivered his address, which is reported in full in the *Penrith Herald* of last Saturday, occupying seven columns of that journal. It was an address characterised by great breadth and power, and by admirable arrangement. At the close Canon Butler rose amidst a burst of applause from the Church party, and amidst some interruption denounced the statements of the lecturer. The Rev. W. H. Bassett, amidst some uproar, next rose, and in some excitement spoke on the same side. He said the Church was "the only home of liberty and love," a declaration that was received with great uproar and laughter. The Rev. G. H. Hopkins, rector of Skelton, next addressed the meeting against the lecture, and was followed by Mr. Richardson, a solicitor, who put ten written questions. More defenders were asked for, but none appeared. After some noise, the lecturer replied with telling effect. The Rev. J. Tannahill next spoke, and the lecturer was heartily thanked. The meeting, which was the most exciting one held in the town for a long time, then closed.

CONONLEY, NEAR SKIPTON.—This village was visited by Mr. Taylor on Monday, January 3, when a good meeting was held in the Oddfellows' Hall. Large attendance and great interest shown in subject. At close of lecture several advocates of the Establishment spoke, and an hour's lively but good-humoured discussion ensued. Mr. T. Wilson occupied the chair. The meeting closed with cordial votes of thanks, and an expressed desire for another lecture.

CROSSHILLS, via LEEDS.—Mr. Taylor visited this village on Monday evening, January 10, and lectured to a good audience in the Friendly Society's Hall. A few questions and remarks at the close of the lecture added zest and life to the meeting. Cordial votes of thanks.

YEADON.—The Rev. J. S. Withington, of Leeds, lectured to a large audience on Thursday night, Mr. A. Briggs, of Rawdon, in the chair. Mr. Withington spoke with great vigour. The meeting was afterwards addressed by Mr. Thomas, Mr. John Andrew, the Rev. R. Brewin, and Mr. J. Hastler.

IPSWICH.—The Rev. W. Dorling lectured on Monday last, the 18th, Mr. E. Goddard in the chair, in the absence of Mr. E. Grimwade. Other gentlemen upon the platform were Mr. A. Piper, the Rev. V. W. Maybery, Mr. W. Cattermole, Mr. S. Thompson, Mr. H. M. Burton, and the Rev. W. Whale. There was a large attendance. Mr. Dorling was well received, and his lecture was listened to with great applause. The Rev. W. Whale, in moving a resolution, expressed a hope that Mr. Dorling would be followed by other lecturers, whose addresses would have the effect of preparing people for the approaching struggle. The great mistake in Ipswich had been expecting people to know all about matters that had never been before them. If people were instructed on matters of principle, when the time for action came they would act on the principles which they had imbibed. The old proverb stated it was no use whetting the sword when the trumpet sounded to draw it. He trusted that the Liberationists would keep their weapons—metaphorically speaking—bright for use, for there might be a time when they would require them. If that time did come, he hoped they would trust in God, and do the right thing without fear. Mr. W. Cattermole seconded the resolution, which was carried by acclamation.

DESBOROUGH, NEAR KETTERING.—The Rev. Thos. Adams, of Daventry, lectured on the 18th in the Public Rooms to a capital audience. The Rev. Mr. Dixon presided.

SOME LECTURES AMONGST THE AGRICULTURISTS.—We have information that the Rev. Thomas Brooks, of Wallingford, has lectured at Blackwater, East Heybourne, Bourton, Clifton, Little Rissington, and Lower Slaughter.

GREAT LIBERATION MEETING AT PLYMOUTH.

(By Electric Telegraph.)

PLYMOUTH, WEDNESDAY MORNING.

A large and very enthusiastic meeting was held in the St. James's Hall in this town last night, to hear the Rev. R. W. Dale, M.A., of Birmingham, and the Rev. J. G. Rogers, B.A., of London, on behalf of the Liberation Society. The meeting created quite a stir in the towns of Plymouth and Devonport, and long before the hour named for its commencement, the streets and trams were crowded with throngs of people on the way to the hall. About 2,000 were present: at seven o'clock every seat and every available space being occupied. It is many months since the St. James's Hall presented such an array of earnest, well-dressed people, all of whom had evidently come intent on doing their utmost to rid the nation of an institution which they regard as a scandal to the country. The body of this great hall and the capacious galleries were thrown open to the public free of charge, whilst a number of the front seats were reserved at a low price. On the platform, the chairman, G. Soltan, Esq., was supported by many of the leading Nonconformists of Plymouth, Devonport, and Stonehouse. The chairman, who is himself a Churchman, and the author

of a small work on Ritualism, which has had a large sale in this part of the country, opened the meeting in a few well-chosen and sympathetic words. He much rejoiced that he was spared to preside at a meeting having for its object the disestablishment of the State-Church. He hailed the efforts of the Liberation Society as part and parcel of that great Liberal creed of which he had been a steadfast adherent, and he deplored the conduct of the present Conservative Mayor of Plymouth in refusing the society the use of the Town Guildhall. Mr. Soltan's remarks upon this point evoked loud cheers, and several times in the course of the evening, when the subject was referred to by various speakers, the greatest indignation was expressed at the chief magistrate's behaviour, and also with those members of the town council who had supported his worship.

Mr. DALE secured the attention and sympathy of the meeting, and, in an eloquent and telling speech delivered in an earnest and forcible manner, he dilated upon the mistake and the iniquity of a State Church. The rev. gentleman more especially addressed himself to a criticism of a speech made by Mr. Sampson Lloyd, the junior member for Plymouth; and as Mr. Dale demolished one after the other, Mr. Lloyd's objections to disestablishment, the great assembly cheered again and again till tired. The enthusiasm knew no bounds. Mr. Dale said he had read the report of Mr. Lloyd's remarks with amusement, amazement, indignation, and gratitude, for he felt that hon. gentleman had done much real service to the cause he professed to oppose. The speaker said the Liberationists are anxious that no vested rights should suffer in the severance of Church and State, and he expressed his willingness to compensate any who might suffer by such a measure, and he seriously warned the Establishment that a time might shortly come when much harder terms might be forced upon them than those now so freely offered. The rev. gentleman caused much amusement by the manner in which he advised the Conservatives of Plymouth to keep their eye upon Mr. Lloyd, as the hon. member often displayed a half-hearted Conservatism, in his remarks upon disestablishment, which he (Mr. Dale) attributed to the fact that Mr. Lloyd had been born and bred in the Liberal atmosphere of the town of Birmingham. Mr. Dale ridiculed the idea of the Church of England being in any way disabled by disestablishment. He remarked on the fact that she is already in receipt of half-a-million sterling per annum from voluntary sources, and he drew attention to the great strides made by the Free Kirk of Scotland during the last thirty years. The rev. gentleman sat down amidst thunders of applause.

The Rev. J. G. ROGERS followed in a similar strain, and supported the cause with great eloquence and talent. He was glad when Churchmen came forward to contend for the present state of things, although, he slyly added, he perhaps felt the joy of Oliver Cromwell when the latter saw the Scotch army leave their vantage ground and come down into the open to be beaten. Mr. Rogers pointed out the absurdity and iniquity attending the present mode of buying and selling advowsons in the Established Church, and he quoted Canon Ryle to prove that the clergymen thus appointed are too often the wrong men for the work. He ridiculed the cumbrous machinery required to work a State Church as evidenced in the Public Worship Act, and in the dreadful fuss and to-do that is made when another bishop is required to share the labours of the Bishop of Exeter. This speaker also severely criticised a passage of the Bishop of Winchester's pastoral, and some recent utterances of Dean Stanley, to whom he paid a tribute of admiration for his bold Christian spirit.

Mr. T. NICHOLSON, of Plymouth, proposed a resolution thanking the reverend gentlemen for their talented and interesting addresses, and in doing so the speaker adverted in strong terms to the mayor's attempt to prevent public meetings on this great subject. He sincerely hoped that next November would see the beginning of a great change in the representation of the ratepayers in the common council. The resolution was seconded and carried with acclamation amidst a scene of great excitement. The meeting was entirely free from any opposing elements; and must be considered one of the most tremendous successes that the Liberation movement has called forth in any part of the country.

THE BURIALS QUESTION.

The *John Bull* states that the committees respectively of the Convocations of Canterbury and York have been considering the burials question. They "have gone steadily through almost all the rubrics of the Prayer-book, and, although not desiring any legislation at all, in view of the inexpediency of the mooted of such delicate questions in the Houses of Parliament, have agreed (in event of legislation taking place) to a large number of amendments, some of considerable importance, but in the main, we believe, with a view to greater freedom and elasticity (as it is called) in the use of the Prayer-book. We do not profess to know the secrets of the committees, but it is rumoured that an alternative Burial Service, of very simple construction, has been agreed upon, for use in cases of extreme difficulty (under certain safeguards), as

well as at other times at the request of the relatives of the deceased. . . . There is, however, a Committee of the Lower House of the Southern Convocation which has had charge of this very matter, and which, we are informed, will present its report on the re-assembling of Convocation next month."

"An Irish Rector," writes to the *Daily News* :—"While Mr. Morgan's Burials Bill is so deeply agitating the minds both of Churchmen and Non-conformists in England, it is worth noticing that in a parish in the north of Ireland, where party feeling between Protestants and Roman Catholics is exceedingly strong, all denominations of Christians bury their dead 'out of their sight' in the churchyard which surrounds the church, and that the church bell tolls at the funerals of all alike. I have never heard that this practice (which is of long standing) has excited the slightest desire, or has produced the smallest attempt on the part of Dissenters (Roman Catholic or Protestant) to get possession of the fabric of the church, and the hope which it is at least calculated to inspire—that the dissensions and asperities of Christians are mortal like themselves, and die and are buried with them, must, I think, be gratifying to all who would gladly see the return of the good old primitive times when Christians, from the love of their common Redeemer, loved and confided in each other."

Mr. Henry Richard, M.P., writes to the same paper :—"In course of the discussion last session on Mr. Osborne Morgan's Burials Bill, in reply to the allegation that there was no need for such a measure, because most Dissenting chapels had graveyards of their own, I cited statistics, which had been collected for me with great pains and care, showing the proportion of chapels belonging to some of the Nonconformist denominations in nine counties of Wales which had, and which had not, graveyards attached to them. The result was that out of 1,688 chapels 532 had graveyards, and 1,136 had none. Some ingenious or blundering person had reproduced these figures and published them in the newspapers, only in an inverted form, putting the numbers of those which had graveyards for those which had none, and vice versa. As these erroneous figures are making the round of the Conservative papers, and considerable use is made of them in articles and speeches by those who oppose the Burials Bill, I shall be obliged if you will insert the following extract from the report of my speech, as given in *Hansard*, vol. cxxiii., p. 1395 :—

In Carnarvonshire the Calvinistic Methodists, Independents, and Baptists have 240 chapels. Of these thirty-five have graveyards and 205 have none. In Anglesea there are 147 chapels belonging to the same bodies; twenty-five have graveyards and 122 have none. In Flintshire the Calvinistic Methodists and Independents have 113 chapels; thirteen of these have graveyards and 100 none. In Merionethshire the three denominations have 173 chapels; of these forty-six have graveyards and 127 have none. In Denbighshire the Calvinistic Methodists and Independents have 133 chapels; of these twenty-seven have graveyards and 106 have none. In Montgomeryshire the same two denominations have 155 chapels; of these twenty-seven have graveyards and 128 have none. In Cardiganshire the Methodists and Independents have 150 chapels; of these forty-eight have graveyards and 102 have none. In Carnarvonshire the three denominations have 225 chapels; of these 140 have graveyards and seventy-six have none. In Glamorganshire the Calvinistic Methodists and Independents have 332 chapels; of these 162 have graveyards, and 170 have none.

I may now add that the Wesleyan Methodists, to be distinguished from the Calvinistic Methodists, have in North Wales 210 Welsh chapels. Of these three have graveyards, and 207 have none. In South Wales they have 101; of these eighteen have graveyards, and eighty-three none. Is it too much to expect that the papers which have published the erroneous figures will also publish this rectification?"

OPINIONS OF THE PRESS.

The *Times* says the reports published of the ecclesiastical meetings and discussions at York and Canterbury do not hold out much prospect of a peaceable compromise of such questions as the Burials Bill. When chairmen of important meetings rouse their audiences to strenuous resistance to Dissenters as the foes of the Establishment, it is difficult to avoid the conclusion that personal and political feeling has a stronger influence than is generally avowed. Characteristically enough, it is not the clergy themselves who thus revive old passions; it is those laymen who are more clerical than the clergy themselves. Most of these questions in England, however, are settled by some sort of compromise, and this will, we may hope, prove no exception to the rule. But the clergy and their partisans may be assured that there are some forms of compromise which can never be accepted. Nothing will settle the question which does not admit the Dissenting minister to perform over the body of a member of his congregation, in the ordinary place of parochial interment, the same kind of services he has been rendering in the man's lifetime. Silent burials, burials in new graveyards, or burials in unconsecrated ground added to the old graveyard, may all be dismissed as proposals which it is perfectly useless to discuss. They would not meet the grievance nor settle the question; and the only object of legislation is to settle the question. We wish to be spared, once and for all, this melancholy spectacle of Christians and Englishmen solemnly and anxiously debating whether they can allow other Christians and Englishmen to be buried side by side with them with the services of their own choice.

There is something very astonishing in some of the pretensions which prompt this resistance. One would suppose not merely, as the Bishop of Lincoln alleges, that churchyards were vested in some supreme proprietorship, but that the particular service of the Church of England which is stickled for had been of express Divine ordinance. It is about three hundred years old in its present form, and the exclusive rights it possesses have been conferred upon it entirely by legislation. It may be infinitely better than other services; but it does not follow that all the rest are so un-Christian and wicked as not to be tolerated within sacred precincts. To a rigid claim for exclusive possession, such as the meeting at York proclaimed, the Legislature will have a very short answer. A claim, on the other hand, for some kind of conditions to be attached to the use of places in which the whole nation has an interest deserves at least consideration.

The *Daily News* remarks that the method of approaching this question by these diocesan conferences, and by most of those who take the lead in them, is not promising for the speedy settlement of this difficulty. There seems to be an almost universal disposition to abandon the national position of the Established Church, and to consider the graveyards as the exclusive possession of a denomination. Lord Feversham, speaking at a conference on Mr. Osborne Morgan's Burials Bill, held on Tuesday, at York, said that if once other religious bodies were allowed to perform their services in the graveyards, the status of the Church would be lowered, and she would be denationalised and brought down to the level of a sect. The Archbishop of Canterbury, on the other hand, said that whether the churchyards are the property of the nation or not, "there could be no doubt that the National Church ought to provide some means by which every person who died within the area of a parish should be properly and decently interred." It seems to us that the denationalisation of the Church consists in the repudiation of this responsibility, not in its full acceptance and liberal discharge. To drive a large section of the nation away from the churchyards and compel them to bury their dead in special receptacles provided for them by an addition to the local rates is to abandon at once the national position of the Church. The parish graveyard then becomes not the burying-place of a parish, but the consecrated close of a sect. The rude forefathers of the hamlet may each lie there in his narrow cell, but their descendants must be divided into two camps, neither of which can represent the nation. The Nonconformist parishioners are willing and even anxious to lie with their neighbours and friends in the common burying-place of the village, but they are either to be sent away to be interred elsewhere, or to be buried in silence, without a single word of hope, or prayer, or consolation being spoken at the grave. This is all that most of the diocesan conferences have been content to offer. . . . Very few village churchyards are full, and where they are most crowded an easy extension is usually possible over neighbouring land. The rate would be a new Church-rate, levied to keep up exclusiveness. Moreover, every one of these new cemeteries would be a new scandal. Like the two chapels and the dividing wall or walk in town cemeteries, it would be a symbol of a division which not even death can heal. We do not desire to multiply these symbols; in these times it is the interest of all religious parties, and, indeed, of religion itself, that they should all be swept away. The Burials Bill which does this, first by allowing any decent religious service to be conducted by any recognised minister in consecrated ground; and, secondly, by permitting the clergy of the Church of England to read their own burial service, if need be, in unconsecrated ground, would do as much to heal divisions as any measure of modern times. Such a bill will certainly be passed at some future day; but the present probabilities seem to indicate that it will come, as the Bishop of Gloucester and Bristol fears, after this has become "one of the seriously trying, if not burning, questions of a later period."

The *Post* observes that the burials question will probably in the coming session occupy the attention of Parliament in a greater degree than it has done hitherto. It is one of the subjects which has been most prominently discussed during the recess, and the members of the Church may be said to be as anxious as the Dissenters to see it finally set at rest. The whole tenor of their agitation of this question has been grounded on the position that the parish churchyards are national property. It is against that pretension and its logical consequences that Churchmen must stand upon their guard, but they will be the better enabled to do so if they are prepared to support any feasible proposition which will give the Dissenters the means of burying their relatives with their own services outside the parish burial-ground.

The *Standard* quite concurs with the Primate in his opinion that Churchmen should manifest every disposition to meet the reasonable grievances of the Dissenters as far as possible. It cannot be said that they have been wanting in this respect. From time to time they have put forward proposals of compromise, but in every instance their offers have been met with almost scornful rejection. [Not only is this untrue, but the reverse is the truth. Nothing will suffice short of a legal title which will give the Nonconformist ministers even larger privileges in the churchyards than the clergy now enjoy. Churchmen hold, and are bound to hold, that the purpose of the bill is to enable Dissenting

ministers to force their way through the churchyard into the church. Convinced of this, there should be no hesitation or lack of unanimity among them in combining all their forces and influence to secure the rejection of the bill.

The *Spectator* is severely disappointed to find the clergy as a body—though, of course, with a considerable number of brilliant exceptions—so inaccessible both to the political and to the spiritual considerations which seem to plead for a generous and common-sense policy on the burials question. There is (the *Spectator* says) a great deal too much sensitiveness about what are called "scandals." We believe that burial-grounds must be open to all people who have mortal bodies; and we do not see why any words, however foolish or irreligious they may be, which could be legally spoken in a public room, should be prohibited in a public burial-ground, or why their folly and irreligiosity need make any wise and religious man feel the sadder on account of the particular locality in which they were spoken. But if the scandal of such proceedings is really so keenly felt as to give rise to any fear of disturbance or other bad consequence, it would be quite easy to impose restrictions quite adequate to prevent "scandals," to which all the Parliamentary Dissenters would cheerfully agree. So long, however, as this is not the real pinch, so long as what the clergy fear is not the scandal to weak brethren, but the humiliation to themselves of allowing heretics and schismatics to enter the places which are called churchyards, this suggestion will in no way affect the true stronghold of the Conservative prejudice. Indeed, it is our conviction that this, and not any more reasonable feeling, must be the secret of the opposition to this most sensible and moderate reform, which makes us regard with anxiety the prospects of the English Church, and with something like alarm the future of the National Establishment.

The *Economist* says that what the clergy desire is the exclusion of heresy from the churchyard. They fancy there is something derogatory in allowing the very neighbourhood of a church to be invaded by a man who professes to discharge spiritual functions, and who, in their estimation, has no authority to discharge such spiritual functions at all. This is a view which all Liberals are bound to repudiate, and take good care to show that they repudiate. There can be no real cordiality between the various sections of the Liberal party, unless all alike agree that Dissenting ministers hold their position as conscientiously and in as truly religious a spirit as the clergymen of the Church of England, and are fully as well entitled to celebrate over the graves of their people the religious service most dear to them, wherever it may be provided by national arrangements that they are to be buried, as the clergy of the Church are entitled to read the Burial Service over the graves of Churchmen. It may be long—probably it will be long—before the Liberal party can be again united in any considerable scheme of active policy, but, at least, it ought not to be long before they are found acting heartily together to sweep away the traces of these curious survivals of ancient prejudice and bigotry, in relation to which, oddly enough, some of the most bitterly divided nations of the Continent have long anticipated us.

While the *Guardian* maintains a rigid silence on the controversy which has arisen, the *John Bull* continues to offer a fierce opposition to any compromise or abatement of clerical claims, and calls upon Churchmen not to despond or despair. Our High Church contemporary remarks :—"The archbishop naively admits that his mind is not made up. The bishops are notoriously divided—so we believe is the Cabinet. But if a real *bona fide* expression of feeling was made the bishops would summon up courage to speak as they never have dared to do since Bishop Wilberforce's death, independently of the Primates; while the Government would not care to advocate a compromise which, like their judicial scheme, should be defeated by their own supporters in the House of Lords. The weak chain in our forces is the borough members. If they are won over, the Cabinet and the bishops need cause no apprehension. The ruling powers are still possessed with the delusion that the *Times* represents public opinion; and so it does: that of the clubs, railway carriages, and counting-houses. But was that the public opinion which has made the Church a power in every nook of the land? Is that a public opinion which will trouble itself to resist the self-denying opposition of the clergy and faithful lay communicants? We wot not, and we say emphatically that the surrender of the Church's duty to her holy dead and her living members alike will lie at the door, not of the rulers, but the ruled; for Churchmen have only to show themselves in earnest to prove to the Archbishop of Canterbury that the common sense of Englishmen is opposed to a one-sided-compromise, and to the Prime Minister that the true views on this matter are not those enunciated by some few town clergy, whether Low, Broad, or Ritualistic, or by the *Times* newspaper; but in the calm and deliberative judgment of the senior member for Buckinghamshire in moving the rejection of Mr. Osborne Morgan's Burials Bill in 1873."

THE TITLE OF "REVEREND."

The case of "Keet v. Smith and others," involving the right by Nonconformist ministers to the title of "Reverend," came on Friday on appeal before Her Majesty's Court of Appeals, sitting at the Privy Council Office, Whitehall. The judges constituting

the court were the Lord Chancellor, Lord Hatherley, Lord Penzance, Lord Justice James, Sir Fitzroy Kelly, Sir Barnes Peacock, and Mr. Justice Hannen. The Archbishop of Canterbury and the Archbishop of York, who had formed part of the court during the hearing of a previous case, were not present during the hearing of this. Dr. Stephens, Q.C., Mr. Bayford, and Mr. Jeune were counsel for the appellant. The respondents were not represented by counsel, nor did they appear personally.

The appellant, the Rev. Henry Keet, was a Wesleyan minister, residing at Owston Ferry, Lincoln, and being a parishioner of that parish. In 1874, his infant daughter, having died, was buried in Owston Ferry Churchyard, and he desired to erect a tombstone over her grave, with the following inscription: "In loving memory of Annie Augusta Keet, the younger daughter of the Rev. H. Keet, Wesleyan Minister, who died at Owston Ferry, May 11, 1874, aged seven years and nine months. Safe sheltered from the storms of life." Hearing from the stonemason he had employed that the vicar, the Rev. George Edward Smith, objected to the use of the word "Rev." in the inscription, the appellant wrote asking for the reasons of the objection, but failed to get any answer. The appellant thereupon made an application to the Chancellor of the Diocese of Lincoln to issue a citation to the incumbent calling upon him to show cause why a faculty should not issue for the erection of the tombstone. That citation was refused. Upon appeal to the Dean of the Arches, the decision of the Chancellor of Lincoln was affirmed, and the present appeal was from that judgment.

Dr. Stephens, in addressing their lordships for the appellant, contended that there was nothing to show that a clergyman of the Established Church had the exclusive right to the epithet of "reverend." In the 15th century the terms "reverend" and "right reverend" were applied to persons of estimation, both male and female. Many instances of that were to be found in the Paston Letters written in the reign of Edward VI. Ladies addressed each other as "reverend" and "right reverend"; servants addressed their masters and mistresses in a similar way, and the clergy addressed the laity as "reverend."

The Lord Chancellor inquired if Dr. Stephens would carry his argument so far as to say that if the friends of a lady desired to describe her on a tombstone as a reverend, the clergy should allow it.

Dr. Stephens would not, because it had not been the usage since the time of Charles II. Then, in the seventeenth and eighteenth centuries the judges of the superior courts were usually designated as "reverend" and "right reverend." It was not used as a title, but a laudatory epithet. In conclusion, he would cite an instance which he considered decisive in the present case, namely, that the Court of Probate, in granting probate of a will where the testator had been a Wesleyan minister, described him as "reverend."

Mr. Bayford then briefly addressed their lordships.

The Lord Chancellor, in giving judgment, after stating the facts, said it was unnecessary for their lordships to consider how far the vicar might have objected to the tombstone on the ground of its unsuitableness, as no objection on that ground had been made by him. No protest in writing had been made to the appellant by the respondent, nor had he appeared either in any of the stages of the case below or before their lordships. They must, therefore, assume that there was no objection on his part to the erection of the tombstone in the abstract, and that the only objection was that which appeared to have been stated in the conversation with the stonemason, that the inscription contained the words, "The Reverend," with "Wesleyan minister." Their lordships, therefore, had only to consider whether the presence of these words was sufficient justification for refusing to allow the tombstone to be erected, and whether a faculty should not issue authorising such erection, and that question appeared to have been in the minds of both the learned judges who had dealt with the case. It seemed to have been considered in the courts below that the word "reverend" affixed to a proper name was to be treated as a title of honour or of courtesy, and that, titles being matters of right and property, no person who could not show a legal right to use the word "reverend" in that way could be permitted on any public occasion to make use of it. Further, it appeared to have been the opinion of the learned judges that the clergy of the Established Church in this country possessing episcopal ordination had an exclusive right to use the title "reverend." In their lordships' opinion it was not a title of honour or of courtesy, but it was an adjective used as a laudatory epithet—a mark of respect or reverence, as the word implied, but nothing more. It had been used for a considerable time, but not by any means for a very great length of time by the clergy of the Church of England. It had been used in ancient times by persons who were not clergymen at all, and at the present day it was employed in common parlance and in social intercourse by ministers of denominations separate from the Church of England, such as the Wesleyans and Presbyterians. It was a title which in ordinary life was conceded to them. Under these circumstances it appeared to their lordships impossible to treat the word as a title of honour exclusively possessed by the clergy of the Church of England, so that a minister of another denomination claiming to place it in a particular inscription should be refused

permission to do so. It might be added that, if ever there were a case in which no possible misapprehension could arise with regard to the title, even in the minds of those (if any there were) who thought that the clergy of the Church of England alone should possess the title, this was the case, because, upon the face of the inscription, there was not merely the use of the word "reverend," but appended to the name "The Reverend W. Keet," were the words, "Wesleyan minister." Therefore, it in substance stated that, although the person placing it there prefixed the term "reverend," he did not thereby claim to be a person in holy orders, but only a minister of the Wesleyan body. Their lordships, therefore, in dealing with that which was the only objection to the erection of the tombstone, would say without hesitation that in their judgment it did not operate as a reason for refusing the erection of the tombstone, and they were therefore of opinion that a faculty should issue for the erection of a tombstone.

Dr. Stephens: May I ask your lordships to remit the case to the Arches Court? The Lord Chancellor: Yes, the case will be remitted.

The *Times*, recapitulating the various stages of the case, says the Judicial Committee has a habit of looking at the questions which come before it, with simple reference to law and fact, and it disregards even bishops' letters if they do not come within the legal cognisance of the court. Without a moment's hesitation the Lord Chancellor delivered the judgment of the committee in favour of Mr. Keet. It was evident upon the least inquiry that there was no authority, either in law, antiquity, or usage, for restricting the designation "Reverend" to clergymen of the Church of England. It has been used in former times in addressing persons who were not clergy at all, and even towards women; and in the present day it is a matter of common parlance to employ it in addressing ministers of Nonconformist denominations. If it were a formal title, the authority for its use must be derived from the Crown, and no such authority has ever been given. It is a mere "laudatory epithet," accorded as a matter of special courtesy. In the present case it was peculiarly unreasonable to treat it as conveying a false impression, for on the face of the inscription there appeared exactly what is meant by it. It is satisfactory to find that the law is thus consonant with the most obvious common sense; but the case has an interest apart from the particular point raised. It is a characteristic, though an extreme instance, of the temptation, to which some of the clergy yield, of investing the accidents of their position with all the sacredness and the prerogatives of a Divine institution. This unconscious sublimation of temporal accidents is unconsciously at the root of much of the opposition to such measures as the Burial Bill. The present case will not be without its use if it suggests to the clergy the wisdom of exercising some vigilance over this pardonable weakness.

The *Daily News* observes that the decision of the Judicial Committee sets at rest an unhappy dispute which ought never to have arisen. If it is somewhat hard to understand why men care to be described by the epithet "Reverend," it is much harder to understand what satisfaction can be derived from refusing it. The Bishop of Lincoln seems to have thought that it involved a claim to the possession of that mysterious grace derived from ordination by himself or one of his brethren. But whatever mystery may attach to holy orders, Mr. Keet, as the Lord Chancellor pointed out, did not claim to have received it. The decision of Friday merely signifies that there is no such property in the word reverend as to enable an objection to it on a tombstone to be sustained. It applies, therefore, not merely to this particular case, but to the whole of the petty dispute over this subject. The right of ministers of all churches to be styled reverend is exactly equal in the eyes of the law; and as none who claim it have any legal or exclusive property in it, to refuse it to them will henceforth be not a matter of principle, but an act of rudeness.

The Vicar of Little Petherick, S. Issey, Cornwall, has, in an advertisement in a Plymouth newspaper, requested correspondents to address him in future as G. W. Manning. He adds, "Correspondents who prefix to his name the now desecrated epithet of 'reverend' will please not to be offended if he rejects their letters, &c."

THE CLIFTON SACRAMENT CASE.

The case of Jenkins v. Cook came on upon appeal before the Judicial Committee of the Privy Council at Whitehall on Wednesday. It will be remembered that the appellant is a parishioner of Christ Church, Clifton, the vicar of which parish, the Rev. Flavel Smith Cook, on the 4th of October, 1874, refused the communion to Mr. Jenkins on the ground that he did not believe in the eternity of punishment, or in the punishment of sin at all, or in the existence or personality of the Devil, and was therefore a de-praver of the Book of Common Prayer, the reason for that conclusion being a book published by Mr. Jenkins, entitled, "Selections from the Old and New Testament." A commission issued by the Bishop of Gloucester and Bristol came to the conclusion that there were sufficient *prima facie* grounds for instituting further proceedings in the case. The case was heard in the Court of Arches, London, before the Dean of Arches, Sir R. J. Phillimore. After hearing the arguments of the learned counsel on each side and the evidence of the witnesses ex-

mined, the learned judge ruled that, firstly, the defendant was not, having regard to his conduct and the particular law on the subject, a criminal clerk subject to the provisions of the Clergy Discipline Act; and that, secondly, his reasons for refusing to administer the Holy Communion to Mr. Jenkins were legally and morally valid, and he had therefore committed no offence against the law ecclesiastical. In the course of his judgment the Dean of Arches said, "I am of opinion that the avowed and persistent denial of the existence and personality of the Devil did, according to the law of the Church as expressed in her canons and rubrics, constitute the promoter (Mr. Jenkins) 'an evil liver' and a 'depraver' of the Book of Common Prayer and administration of the Sacraments in such a sense as to warrant the defendant (Mr. Cook) in refusing to administer the Holy Communion to him until he disavowed or withdrew his avowal of this heretical opinion; and that the same consideration applies to the absolute denial by the promoter of the doctrine of the eternity of punishment, and, of course, still more to the denial of all punishment for sin in a future state, which is the legitimate consequence of his deliberate exclusion of the passages of Scripture referring to such punishment." The learned judge dismissed the suit, with costs, and against this decision an appeal was made to the Judicial Committee of the Privy Council.

The Lords present at the hearing on Wednesday and following days were the Archbishop of Canterbury, the Lord Chancellor, the Archbishop of York, Lords Hatherley and Penzance, Lord Justice James, the Lord Chief Baron, Sir J. Hannen, and Sir B. Peacock.

Dr. Deane, in support of the appeal, argued that if the decision of the court below was to be upheld, the appellant was *ipso facto* excommunicated. He said that Mr. Jenkins had nowhere denied the existence of a devil, but he only objected to the commonly-received opinion on that subject and the other of eternal punishment. If it was now contended that it was essential to membership of the Church of England that a man should believe in the doctrine of eternal punishment as expressed in the Athanasian Creed, then at least half of the present laity of the Church were unfitted to receive the Holy Communion. The learned advocate supported his argument by reference to the rubrics and canons of the Church, and various authorities, and contended that the decision of the Judge of Arches must be set aside.

Mr. Fitzjames Stephen [followed, and contended that there was a broad distinction between doctrines which were legal in a clergyman and doctrines which were legal in a layman. The doctrines advanced by Mr. Jenkins were not illegal in a layman. As to his first contention, the rubric placed the responsibility of deciding whether he was fit to receive the Communion entirely upon the communicant himself. It was impossible that a clergyman should constitute himself a judge of the opinions and the consciences of men. Resuming his argument on Thursday, the learned advocate urged, with all respect to the learned judge of the Court of Arches, that the holding of erroneous opinions did not constitute an evil liver. There were abundant authorities to show that a certain body of doctrines was not questioned by the clergy, and the clergyman who questioned those doctrines was liable to ecclesiastical censure; but that a layman who held an untrue theological opinion in good faith committed a sin appeared to him to be a proposition which he would challenge his learned friends on the other side to produce a vestige of authority for. If Mr. Cook wanted to stigmatise Mr. Jenkins's opinions, let him prosecute him for heresy and obtain a sentence of excommunication, and then he would meet him on the point. Mr. Cook had in this case taken the wrong remedy.

This closed the case for the appellant.

Dr. A. J. Stephens, in opening the case for the respondent, said his contention was that the act of the appellant was in strict accordance with the statute law, and that the act of Mr. Cook was merely provisional and inchoate, being a necessary step towards acquiring the bishop's judicial advice and direction in the matter. The obligation imposed on the respondent at this ordination was to "banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as well as to the sick as to the whole." The bishop also solemnly exhorted him to be a "faithful dispenser of the word of God, and of His Holy Sacraments." The priest was to see that the sacred ordinance should not be dishonoured by being given to every person who applied for communion, and who was not worthy to receive it. From the Reformation down to the present time, the statute law had provided for the faithful dispensing of the sacrament, by giving the clergyman power to withhold it from unworthy persons. There were two ways of repelling—one out of the Church, and the other in the Church. In the second paragraph of the rubric of the Holy Communion, it was laid down that in case of an open and notorious evil liver, "the curate having notice thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's table until he hath openly declared himself to have truly repented and amended his former naughty life"; and in the third paragraph of the rubric, which also defined the persons to be repelled, there was this proviso—"Provided that any minister so repelling any, as is specified in this or the next preceding paragraph of this rubric, shall be obliged to give an account of the same to the ordinary within fourteen days at the farthest."

On Friday Mr. Jeune addressed the committee on behalf of the respondent. He contended that a discretion was vested in a clergyman to repel a man from the Holy Communion, and that if that discretion was exercised *bona fide* the person exercising it was not liable in a criminal court. In this case there were an honesty of motives and an absence of corruption. An interesting and suggestive conversation then took place, of which the following is a summary:—

The Lord Chancellor: You may take it for granted that the respondent acted in good faith from purely conscientious motives. But is it worth while to call this a criminal prosecution? If the appellant is correct in his views, this is his only means of obtaining what the law entitles him to. The Archbishop of Canterbury: Can you suggest another way in which the appellant could have proceeded? Mr. Jeune: Yes; the procedure which I contend ought to have been taken was to appeal to the bishop under the 27th Canon, and the bishop would have had full power to determine the matter. From the bishop the appeal would have been to the Metropolitan Court of the archbishop, and from that court to your lordships; and so the matter would have come here on its merits, and not in an irregular way as at present. The Archbishop of York: But the bishop in this case declined to act. Would you seek to compel him, and how? Mr. Jeune: By mandamus. The Lord Chancellor: That opens up an entirely new course. First, a mandamus to the bishop, then an appeal from his order, rather than come here directly? Mr. Jeune: The mandamus is, of course, the last resort. I imagine that no bishop would refuse. The Lord Chancellor: But in this case the bishop said, "It is not a case for my court." Sir B. Peacock: Do you contend that when the canon provides the punishment of suspension for administering the Sacrament under certain circumstances, a clergyman, in refusing to administer the Communion, is acting judicially? Mr. Jeune: In repelling a person he does act judicially. In this case I contend that the bishop ought to have made an order under the canon; his lordship was perfectly aware of the law on the subject. The Lord Chancellor: Suppose when a mandamus is applied for, the courts say, "We do not mean to reflect upon the bishop, but we decline to interfere?" Mr. Jeune: I say that notwithstanding, there was no other course for the appellant to pursue. Sir B. Peacock: But it is not contended that the canon is binding on a layman, and in that case has the canon anything to do with the matter? Mr. Jeune: Without the canon the matter of repelling would be left to the clergyman's discretion. The general law of the canons was that they were a set of laws made by the presumed mutual assent of the clergy, and therefore binding on the clergy, and so far as they expressed antecedent law they were good as law. The canon, while it bound the clergyman, might therefore confer rights upon the layman, and so far as it gave the latter a right of appeal it was perfectly valid law. The Archbishop of Canterbury: Do you say that the clergyman's discretion may be overruled by the bishop? Mr. Jeune: Certainly; a layman might ask a bishop to reverse the clergyman's decision, and the clergyman would be bound to obey. The learned counsel proceeded to argue that in the Prayer-book of 1662 two changes were made from the earlier book; one was an addition giving power to the ordinary to proceed against an offending person, and the other was the moving of the exhortation with regard to the receiving of the Sacrament from immediately before the administration to the previous Sunday. The canon and the rubric must be considered together. The object of the later rubric was to render the law against the layman more stringent, and the object of the canon was to give the layman a speedy and effectual right of obtaining the permanent and final decision of the bishop. The Lord Chancellor: Is it your opinion that the clergyman is the absolute judge, and that a discretion must in the first place be exercised by him and no one else? Mr. Jeune: Certainly. He would further contend that the words in the exhortation amounted to an authoritative statement that certain specified classes of persons "shall be excluded" from the Sacrament. The moving of this exhortation from the position it occupied in the Prayer-book of Edward VI., although apparently a small change, indicated that it was not addressed to the conscience merely, but was an authority to the clergyman to repel in certain cases. This opinion was strengthened by the change from the phrase, "draw near and take," to "draw near." His argument from this was that it was the direct object of the framers of the rubric that the clergyman should be called upon to exercise his discretion. The Archbishop of York: Might not the object have been to give the people the opportunity of doing what they were exhorted to do—namely, to examine themselves?

Mr. Jeune proceeded to contend with regard to the phrase, "open and notorious evil liver," that it was perfectly well known that Mr. Jenkins had said there were a vast mass of passages in the Bible which, as regarded in their generally-received sense, were inconsistent with religion. That was as notorious as if he had printed it at the end of his book. Here was a wholesale and sweeping denunciation of a large number of passages of Scripture, a renunciation of their authority, and a description of their character which was not at all justified, and he submitted that this was not like the case of the prosecution of Mr. Wilson, where the expression was ambiguous, and resembled the case against Mr. Voysey. He concluded by urging that the judgment of the court below should be upheld.

Dr. Deane replied on behalf of the appellant, and urged, with regard to the question of jurisdiction, the argument that the matter ought first of all to have been inquired into before the bishop; that surely the refusal of a statutory right to a parishioner was an offence against the laws of the realm, including the laws ecclesiastical; and that their lordships were the proper tribunal to deal with the matter. He urged that an open and notorious evil liver was a person as defined in the 26th Canon, "Who is openly known to live in sin notorious," and contended that the meaning of depraving the Book of Common Prayer in the days when the

phrase was used was a person who rejected the book altogether. Surely it could not mean a person who only made selections from the Book of Common Prayer? He contended that this dispute having arisen in consequence of the exercise on the part of Mr. Cook of his discretion, the question was whether the respondent had exercised a discretion within the meaning of the canon, and he maintained he had not. It was admitted that the book was as innocent a one as was ever written, but the writer had struck out a number of passages, such as, for instance, pedigrees, imprecations, which were common enough in those days, and coarse term—sin fact, words that society did not now use. They were all struck out, because they would not do good if read in the presence of children, and might probably suggest ideas which had better not be suggested. A great scandal had been caused by Mr. Cook, and if Mr. Cook had been mistaken in the discharging of his duty he must take the consequences of the step, and of the deep and serious wrong he had inflicted on the appellant. He trusted that their lordships would reverse the judgment of the court below, and reverse it with the usual consequences. The learned counsel referred to the action of the bishop in the matter, and pointed out that Dr. Ellicott, in his first letter to Mr. Cook, had expressed doubt whether Mr. Cook had any sufficient reason for refusing the appellant the sacrament. Mr. Jeune was mistaken in saying that the bishop expressed any opinion at the interview with Mr. Cook, when the latter expressed his determination to repel Mr. Jenkins from the communion.

The court was then cleared, and, when the public were admitted some two hours afterwards, the Lord Chancellor said the judgment would be delivered on a future day.

The *John Bull* understands that the Rev. Flavel Cook has determined, should the judgment be adverse to him, not to administer the Holy Communion to Mr. Jenkins, and at once to place his resignation in the hands of the bishop of the diocese.

The *Recorder* thinks there is little doubt that the judgment of the court, which is likely to be delivered before Parliament meets, will be adverse to the Rev. Flavel Cook, on the ground that he failed to establish just grounds for repelling Mr. Jenkins from the Lord's Table. In the course of the proceedings relative to the case, Mr. Jenkins, it appears, wrote a letter to Mr. Cook in which he affirmed that "the passages omitted were in his opinion incompatible with decency and religion." This letter, on which much reliance was placed by the respondent's counsel, instead of being made public by Mr. Cook as it might have been as the public justification of his conduct, had been treated by him as private, and not even been shown to his curate, who repelled Mr. Jenkins during the incumbent's absence. Such being the case, the Lord Chancellor pointedly asked whether such a letter so circumstanced would in the trial of an indictable offence be allowed to go as evidence to a jury. Dr. Stephens replied that it would at all events be evidence of the *animus* with which the book was written, but added, that after the intimation of their lordships' opinion that the publication was not proved, he must leave the case in their hands.

SIR CHARLES DILKE, M.P., ON ECCLESIASTICAL QUESTIONS.

On Monday evening the Liberal member for Chelsea addressed a large and closely-crowded meeting of his constituents in the Vestry Hall, King's-road. Mr. John Boyd presided, accompanied by a large surrounding of the leading Liberals of Chelsea. Sir Charles Dilke, who was most cordially received, delivered an address of more than two hours' duration, and was attentively listened to throughout. The hon. member touched upon the leading questions of home and foreign interest, and in the course of his speech said, that in his opinion the programme for the immediate future pointed to the equalisation of the borough and county franchise, the redistribution of political power, and he could not doubt that they would have the question of the disendowment of the Church of England—(loud cheers)—the disendowment of the Church, with the most liberal provision for existing interests, but with the view of providing out of the surplus, estimated at ninety millions, that which was most needed to place England among the foremost nations of the future—a national free system of primary education, together with free secondary education, as the reward of merit. Unless most serious reasons could be shown for maintaining a Church Establishment by national funds in these days, the mere chance of founding such an education scheme as that of which he had spoken would justify disestablishment. But in the growing discussions between parties in the Church, disestablishment was coming to be advocated by Churchmen for its own sake. He had read lately in a Church paper these words:—

Is there any reason for supposing that the Church, as a whole, would permanently suffer? Not the slightest! Supposing the old endowments to be absolutely lost, it must be remembered that they contribute but a very small portion of the revenues of the Church, and that moreover a very great portion of them are for all practical purposes wasted.

The family motto of the Taits, to which clan the Primate of England belonged, was, "Having passed by a rough place," and perhaps the present amiable

archbishop would live to have "passed by the rough place" of disestablishment, and find himself and the Church none the worse for the change. (Hear, hear.) The present position of the Church was full of difficulty. Sir Wilfrid Lawson had asked the Recorder of London at the beginning of the Session of 1875 "whether, according to the promise he gave last year, he intends to introduce a bill dealing with all offences by clerks in holy orders against the law ecclesiastical." Of course the Recorder has not forgotten his promise, and of course, too, his friends would not let him keep it, and they never had seen and never would see the bill. The fabric was full of big holes, but the masons dared not work on it lest it should fall. With reference to the case of "Cook v. Jenkins" on the personality of the devil, it was most painful to have to discuss questions of theology as questions of politics, but the doctrines of an established church were questions of politics, and divergencies of doctrine bore directly upon the desirability of an establishment. The House of Commons had to deal with the doctrines of the Established Church by way of declaring what they were and what they were not, and Parliament alone could change them. The only way that this handling of sacred subjects could be ended was by disestablishment. He felt it his duty to point out how differently this layman, Mr. Jenkins, had been dealt with, from the manner in which some of the clergy had been treated, and how untenable was the present theological position of the Established Church. Dean Stanley, in his great sermon before the University of Oxford, preached in Nov., 1874, had said that "No one now believes the account of creation given in the first chapter of the Book of Genesis." Now, Dean Stanley was not refused the sacraments like Mr. Jenkins, who, for his part, had never declared his "unfeigned belief" in "all" the Scriptures. On the contrary, Dean Stanley was a great dignitary of the Church, and the theological adviser of his Sovereign. Six out of the seven writers of "Essays and Reviews" had been clergymen, and these brilliant essayists had mostly been rewarded by high office for their heresy. Quoting Lord Westbury, Sir William Scott, and other authorities, the hon. baronet proceeded to say that it would seem to him that those who supported disestablishment were entitled to ask whether many millions a year of public funds were applied to their best use when spent on the teaching of contradictory doctrines by teachers who violently differed among themselves, some of the doctrines thus taught being opposed to the opinions both of the majority of the people, and also of a majority even of the Church-goers. Creed was a matter of conscience, but the endowment of creed with State aid was a matter of expediency, and they were entitled to point out how inconsistent with the opinions of the majority of the people were some of the official tenets of a Church to which public funds were allotted. They were not, as politicians, concerned with the truth or falsehood of those opinions, but only with their existence as official opinions, and with their notorious divergence from the opinions of a majority of the people. The greatest doubt, too, existed as to what these tenets of the Church of England were. One result of divergence of opinion such as now existed in the Church was, that under the interesting institution called private patronage, squires often thrust on parishes incumbents whose principles were diametrically opposed to those of almost every member of the congregation. One point as to which there existed a very grave division of opinion was that of the Athanasian Creed. Many wished for an Act to render its use optional, but how difficult to carry any bill which dealt with doctrine through such an assembly as the House of Commons. The House would not allow the Church to revise its doctrines for itself, but the House had also now become itself incompetent to revise them. Fourteen deans, twenty-five archdeacons, twenty professors of Oxford and Cambridge, eighty-one masters and fellows of colleges in those universities, seventy headmasters of Church schools, sixteen inspectors of schools, 190 cathedral officers, and 3,000 clergymen of the Established Church, had addressed a remonstrance to the archbishops against the compulsory use of the Athanasian Creed. Canon Swainson, the University Professor of Divinity, in his great book, "On the Creeds," said that the so-called "Athanasian Creed" was modern; that Athanasius never saw it; that it was "unintelligible"; that it was no creed, but only a sermon. Yet this creed was clung to by a large number of devout and high-minded Churchmen, and the impossibility of continuing in these days the easy comprehensiveness of the last century, rendered it probable that this creed alone would soon divide the Establishment against itself. He asked them once more whether we were now in a position in which we could fairly claim that national endowment should be continued to the teachers of so diverse a body of opinions, unless by that more logical, but unwise and impossible plan—concurrent endowment of all creeds. If he was right in those views disestablishment could not be long delayed. (Cheers.)

CHURCH AND STATE ON THE CONTINENT.

The Vatican has sent instructions to the Archbishops of Cologne and Trèves to endeavour to find some means of preventing their removal from their sees.

A pamphlet by the Ultramontane leader, Peter Reichensperger, is announced, which is expected to

point to great changes in the Ultramontane policy. The party is said to demand, in the first place, the removal of the Minister Falk.

A royal decree, dated the 20th inst., has been issued, sanctioning the General Synodal regulations for the Evangelical Church, and ordering their introduction into the eight old Provinces of Prussia. The decree intrusts the Superior Ecclesiastical Council and the Minister of Public Worship with the execution of the order, excepting as regards such of its provisions as may need the sanction of the Legislature.

The *Germania* announces that the Convent of the Ursuline Sisters in Berlin has been notified to dissolve under the law against religious orders, and that the first of April has been fixed as the date by which the institution must be closed.

The *Secolo* of Milan says that the Vatican is at present much occupied with the consideration of the education question, and has, in fact, determined that the scheme of instruction adopted in the Roman Catholic schools in Italy shall be made to conform with the scheme laid down by the laws of the State. According to this arrangement the pupils of the Catholic schools might, without further difficulty, be admitted to the Government Universities.

The Swiss Federal Council has decided that the Civil Marriage Law of the 24th of December, 1874, does not forbid marriage with a deceased wife's sister.

THE RITUALISTS AND THE POPE.

The *Morning Post* understands that information has come to light which reveals, on the part of an extreme section of the English clergy, a direct intrigue with Rome, which only waits for completion to be publicly announced.

With reference to this statement the London correspondent of the *Manchester Guardian* writes:—Some of the Ritualist clergy have been speculating as to what they should do now that their bishops have in their opinion committed suicide by accepting the Public Worship Regulation Act. I only use their own language, and I refrain from quoting their strongest phrases, when I say they regard the Roman Church with veneration and have no doubt as to her Divine authority; that they look upon their own bishops with detestation, and speak of them as "traitorous Erastians" and as "cowardly, mendacious, and guilty prelates." To remain longer under the rule of such bishops, they say, is intolerable, but if they secede to whom shall they go? To Rome, of course; but shall they leave their people behind them, or can they manage to obtain such terms from Rome as will enable them to take their people with them? Then there is the question of their wives. The Roman clergy are celibates; many of the Ritualists are married men. How is this difficulty to be avoided? The result of these sombre speculations has been the drawing up of a proposition or a petition which has been or is to be submitted to the Pope. This document proposes driving a bargain. These Ritualists believe they are priests validly ordained; but the Roman Church considers there have been no valid ordinations in the Church of England since the days of Cranmer. The memorialists, therefore, offer to be reordained *pro conditio*, just as one is baptized conditionally when there is a doubt as to the fact or validity of his former baptism. Then some of them have wives, but it is argued that the celibacy of the priesthood is only a matter of discipline. The Pope, having "the keys," can grant a dispensation which will permit this irregularity, and it can be understood that, while the married priests shall be allowed to continue in their office, no married man shall hereafter be ordained. Thirdly, for the people's sake, the use of the Prayer-book in English shall be continued, and only the Communion service, or perhaps not even that, shall be said in Latin. If the Pope will consent to these conditions, they will come out from the Establishment "with their people," and set up a "Uniat Church," like that of the Maronite or Armenian, acknowledging the Pope as their chief bishop, accepting and teaching "all that the Holy Roman Catholic Church believes and teaches," including the dogmas defined by the Vatican Council, and differing only from the Roman Catholics in retaining a national independence. I am given to understand by those who ought to know that there is not the slightest probability of the Pope's acceptance of this offer. The "intrigue" will probably result in nothing but the mortification of those engaged in it.

In connection with the above subject some remarks of the Bishop of Gloucester and Bristol, in his annual address to the clergy and laity of his diocese, may be read with interest:—

"There is not," his lordship says, "one sensible and foreseeing man among us who is not inwardly aware that there is now, nominally within our Mother Church, a body of earnest men, not large, but united, and interconnected, who deem it their most solemn mission to catholicise (this, I believe, is the accepted term) the Church of this land, and to prepare for a union, more or less formal, but no less real, with such of the Eastern Churches as are willing to accept their advances, and even with the Western Church itself, in spite of all that hitherto has been said to the contrary. The discipline of that Church is dreaded; but its protecting power is fast becoming indispensable. Old Catholics, with no establishments here in England, are felt to be a very weak, and, some say, even declining, body; the Eastern Church is slow and unprogressive. This, at any rate, is certain, that, at the present time, the catholicising party is in fullest activity, and that it is strain-

ing every power to bring this Catholicism about, especially among those that are likely to prove most tractable—the young and the enthusiastic."

Further on his lordship adds:—

That there will issue from the reconsideration of the Purchas judgment a result, in reference to the eastward position, which but few men are prepared for, is by no means unlikely; but that the result will be the triumph for the extreme High-Church party, which really sober writers are now apparently expecting, is far from probable, and certainly need not give us any great cause for present disquietude. The true cause for disquietude is really to be looked for in the contrary direction. Is it now, for instance, by any means clear that the party which has been denouncing, in terms happily very rarely used, the honourable men who were judges in the Purchas case, will cheerfully submit, if other equally honourable men should to a great degree confirm the judgment of their predecessors. Obedience to the law will certainly then be required, and very properly exacted, but are we satisfied that there may not be some at least who will not hesitate to have recourse to the extreme measures that have openly been recommended, and that rupture, grave and widening, may inevitably ensue? I confess I am by no means without fear on the supposition now before us.

The *Morning Post* is informed that the Rev. Arthur Wollaston Hutton, M.A., rector of Spridlington, Lincolnshire, has just resigned that living with a view to joining the Church of Rome. Mr. Hutton was formerly scholar of Exeter College, Oxford, where he graduated with success. He was some time curate of St. Barnabas's, Oxford, and wrote a defence of the National Church, "Our Position as Catholics in the Church of England," which the Messrs. Rivington published about three years ago. Mr. Hutton has placed himself under Dr. Newman's direction at the Oratory, Edgbaston.

Judgment in the Folkestone Ritual case will probably be given in the Court of Arches before the meeting of Parliament.

The *Guardian* announces that the Government is prepared to sanction the consecration in India of two well-known missionaries, Dr. Caldwell and Dr. Sergeant, as bishops, provided a provision can be made for moderate incomes.

PLYMOUTH CHURCH.—The annual rental of pews in Plymouth Church (the *New York Tribune* of the 5th inst. says) occurred last evening. There was a full attendance, and the bidding was spirited. The entire sum realised from premiums and rentals amounted to 63,680 dols. (about 12,756*l.*), against 71,100 dols. last year. The result, however, was gratifying to the members of the church, in view of the "hard times" which prevail.

THE LEAGUE OF ST. SEBASTIAN.—Sir George Bowyer presided on Friday, at Willis's Rooms, at the fifth annual meeting of the League of St. Sebastian. The report stated that the members of the League did not sigh for a military expedition in favour of the Pope; they would serve the Holy Father not with arms but with their voices. Sir George Bowyer said they were not a bloodthirsty body or association; they did not want to involve Europe in a war to gain a single point; but the affairs of Europe were in a state of transition, and when any rearrangement took place the question of the temporal power would have to be considered. Rome could never be a useful practical capital for Italy. On the motion of the Earl of Denbigh a resolution was adopted recording an "emphatic protest against the continued spoliation of the Sovereign Pontiff by the occupation of Rome by the troops of another Power."

DEAN HOWSON ON CONFESSION.—Presiding at a meeting held in Liverpool, at which a lecture condemning Ritualism was delivered by the Rev. Nevison Loraine, of London, the Dean of Chester said that the Church of England was in the presence of a great peril, which might be expressed in some such phrase as Ultrascacerdotalism in two aspects, the first being sacrificial, and the second judicial. Regarding the latter, he remarked that private confession was new to the Church of England. That system might be a good or a bad one, but it was not naturalised among the people of the Church, nor could it be without a serious change in their religious condition. There was, however, an attempt to naturalise it, and as an illustration of that he pointed to book called "Priest and Absolution," which he said was difficult to obtain, and which was circulated privately among a number of the clergy who understood each other.

PRESENTATION TO A VETERAN NONCONFORMIST.—Among those who have actively and consistently supported in Kent the great measures of civil and religious liberty which have been passed in the present century, besides actively promoting religious work in connection with Nonconformity, Mr. William Jull, of Staplehurst, is one of the oldest and foremost. The celebration of the jubilee of Staplehurst Baptist Chapel and school, in August last, led to the idea being mooted that some token of the esteem in which he is held for his public services and private worth should be presented to him. It was thought that the most suitable shape this sentiment could assume would be to get Mr. Jull to sit for his portrait, which should be presented to him on his eightieth birthday. A committee was accordingly formed, and the object was very warmly supported, about 120 friends of Mr. Jull, residing in various parts of the country, readily contributing the requisite amount. Mr. Jull's birthday is the 5th of January, which day fell on Wednesday week last. On the afternoon of that day he met, pursuant to invitation at a luncheon spread in the spacious boys' schoolroom at

the board schools, a gathering of about 150 leading members and ministers of various Nonconformist churches in Kent, with one or two Churchmen of prominence in their respective localities. The chair was occupied by M. Rogers, Esq. (Mayor of Tenterden), and the portrait was presented by Mr. Joseph Barling. Several addresses were given.

THE REV. GERVASE SMITH ON RELIGIOUS INTOLERANCE.—Speaking at a meeting at the Bolton Town Hall, on Wednesday evening, of the Bolton Wesleyan District Missionary Association, the Rev. Gervase Smith, president of the Wesleyan Conference, made reference to the recent visit of Messrs. Moody and Sankey, and to the spirit of intolerance which he said was being manifested towards Methodists. He thanked God that he had by extraordinary means stirred up the churches throughout this land. It did not matter to him (Mr. Smith) whether the Gospel was preached or sung; they ought thankfully to accept any means which God might place within their reach for the accomplishment of His work. He rejoiced to know that in the neighbouring district of Manchester, during the last six or eight weeks, 3,000 people, and in Liverpool more than 1,000, had been added to their churches. Referring next to the question of religious equality, Mr. Smith said that though there was a large amount of affection between Methodist churches and other Christian evangelical bodies in this land, yet he regretted to say that in some places an attempt was being made on a large scale to plant the heel of intolerant bigotry upon them as Methodist missionaries. To-day there were 2,000 villages in England where there was not perfect religious freedom. He knew instances where wealthy and godly men had been nominated for high civic offices, but because they were Methodists their names had been scratched out. He knew godly men in farming districts who had been driven from their farms because they were Methodists, and he knew men in different parts of the world who because they were Methodists had been obliged to close their shops. In fact, he could fill all the sixteen pages of the *Times* in small print with accounts of cruelty and oppression which had been shown towards Methodist people in this country. (Cries of "Shame.") Mr. Smith mentioned a case in which a butler to a gentleman not far from Bolton had been dismissed because he had associated himself with the Methodists; and another case in which a lady who was distributing presents at a school refused a girl a book because she went to a Methodist Chapel, and said that these were only a sample of 5,000 other cases which could be obtained if there was time. Considering that there were nearly four thousand itinerant Methodist ministers, 30,000 local preachers, and three quarters of a million members of society in connection with their Conference, he held that these people had a right to object to the intolerant bigotry which was being exercised. In conclusion, Mr. Smith alluded to the dispute over the title of "reverend," and said it was nothing to him if some individuals were not decent enough, courteous enough, or gentlemanly enough to accord to him the title which people ordinarily did; it was far more important to him to know whether or not he was a minister of the Lord Jesus.

Religious and Denominational News.

ANERLEY NEW CONGREGATIONAL CHURCH.

The opening service in connection with this new place of worship took place on Thursday morning last, when a large congregation assembled in the new building. After singing and the reading of the Scriptures, the dedicatory prayer was offered by the Rev. T. C. HINE, and the Rev. Dr. RALEIGH preached a sermon, taking as his text Isaiah lv. 11, "My word shall not return unto me void," and Acts vi. 7, "The word of God increased." Offerings were then presented at the communion table by nearly a hundred children of the congregation and a collection was made amongst the latter. The company then proceeded to the old chapel, where luncheon was provided. Mr. Henry Wright, J.P. presided and was supported by the pastor (the Rev. J. Halsey), the Revs. Dr. Raleigh, Dr. Aveling (Chairman of the Congregational Union), and other friends. The health of the Queen was proposed by the CHAIRMAN, and the health of the ministers by the Rev. J. HALSEY, who expressed his great satisfaction in having secured the services of Dr. Raleigh that morning. Dr. RALEIGH said it had been a great pleasure to him to accept the invitation, as he wished to say God speed to his younger brother, of whom he knew something. He had not preached one of the great-gun sermons of the olden times (that was impossible in these days), but he believed that what he had said was gospel and true, and he for one did not want to see the Christian religion abolished. He hoped Mr. Halsey would not be discouraged by the 6,000*l.* debt, but like the President of the United States, "keep pegging away." Mr. KELWAY proposed the health of the architects, Messrs. Elkington and Son, and spoke highly of the way in which they had carried out the wishes of the building committee. Mr. ELKINGTON in responding said they had received much kindness from the committee, and they had resolved to erect a building in which every one could see and hear and be warm. He felt great sympathy with the prin-

ciple of self-government, and he hoped the material structure was typical of the endurance of those Congregational principles which they valued. The Rev. P. J. TURQUAND proposed the sentiment of "Prosperity to the Congregational Union," coupled with the name of the Rev. Dr. AVELING, who, in responding, said he had never in the thirty-seven years of his ministry received so many requests for his presence as he had had since he was elected chairman of the Congregational Union. It was sometimes thrown in their teeth that they were like a rope of sand, and cared only for their individual churches, but the formation of the Congregational Union was an answer to that assertion. They allowed no one to interfere with their churches, but they worked together when they could. He congratulated the architects on erecting a building in which the minister could see everyone and everyone could see the minister. On behalf of the ministers he congratulated Mr. Halsey and the friends on the erection of such a building, and wished them a very happy future.

The Rev. J. HALSEY mentioned that the collection after the sermon amounted to 157l. 6s. 11d., and the children's offerings to 98l. 15s. 11d., and in addition they had received promises for 175l. The Rev. T. GILFILLAN spoke of the need of the evangelistic work promoted by the county associations. Surrey was one of the most beautiful counties, but there was a great deal of darkness in it, and Mr. Halsey and his friends had given themselves to the work of evangelising that neighbourhood. Most heartily did he rejoice with them, and admire their courage in erecting such a building, and he hoped the debt would soon be wiped off. Mr. MARTEN SMITH said the great thing they sought in these buildings was use, not beauty, and he thought that building was admirably adapted for its purpose. The Rev. C. LATHAM proposed the brethren of other denominations, which was responded to by the Revs. Dr. BOYD (Presbyterian), J. COLLINS (Baptist), and — SMALLWOOD (Wesleyan).

The company then separated until it was time for tea, after partaking of which they assembled in the new church, when Mr. H. Wright again presided, supported by the Revs. Dr. Moffat, Dr. Kennedy, A. Hannay, and J. Halsey. After singing and prayer, the CHAIRMAN said it was his duty to strike the keynote, which, he thought, must be one of sincere congratulation that that church had grown with the growth of the neighbourhood, and that the pastor and people had determined to make their church coincide with that growth. The old church had been the birthplace of many souls, but it was found inadequate to the necessities of the neighbourhood. The history of that church illustrated what he had before said, that the Independent denomination had grown marvellously during the last fifty years, and that its growth had been more from within than from without. They congratulated their friends on being able to erect such a beautiful building, to which the rising generation might come and find a house in harmony with their feelings and a fitting place for the worship of God and His blessed Son—a church fit to take its place in the land when all churches should enjoy true religious equality. (Cheers.) In the wisdom of the pastor and deacons Dr. Raleigh had been asked to preach that morning; but there was nothing in the constitution of the church to prevent their asking the vicar of the parish to come and preach there, or to prevent their saying, "Grace be to all them that love our Lord Jesus Christ." The beauty of the neighbourhood was attracting all classes, rich and poor, to it, and it was a comfort to know that those who came there did not lose their spiritual privileges. That church would be free from the control and support of all external authority, and would be sustained by the freewill offerings of the people. They sincerely hoped that the pastor, whose labours had been blessed for many years, would enjoy God's favour for many years to come.

The Rev. Dr. MOFFAT then addressed the meeting. He thought the building reflected great honour upon the architect and builder. He studied architecture when a youth, but that building far surpassed anything he contemplated. It showed a great deal of faith in those who had erected it. But the debt was an incubus. He hoped their faith would realise their wishes, and that debt might soon be wiped away. So long as there was a debt they could not be expected to do much for that great missionary cause which had occupied his mind and heart for fifty-nine years. He hoped they would leave no stone unturned to get rid of that debt. They were all brethren, members of that great family who hoped to meet in heaven, and were all imbued with the spirit of their Redeemer, and hoped for the extension of His kingdom and glory. Dr. Moffat then gave an interesting account of his chapel-building in Africa, where he had to quarry the stones and carry them with his own hands, and, with the assistance of an Irishman and a Mahomedan, he erected a building 100ft. by 40ft., and 12ft. high. The male natives would not build at all but left it all to the women, contenting themselves with sitting in the shade and sewing jackass skins with thread of sinews. He was ashamed of them, and determined as soon as he knew the language to blow them up for it. One day he passed along a road and saw some women building a hut, and he spoke to one of them, a fine-looking woman, and pointed to her husband who with others was sitting under the trees sewing, and said, "Why don't you get your husband to help you to build? It is not fit work for you, I would not allow Mrs.

Moffat to do such work." The woman turned and looked at the men, and said in a tone of the utmost contempt, "What those things, what do they know of building?" He then began to scold the men, and told them what a disgrace it was to allow their wives and daughters to do such work. It was different now, because the Gospel had changed their hearts, and they now honoured their wives, and could make bricks and raise walls themselves. It was all through the blessed Gospel, the influence of the word of God on their hearts, and it was wonderful how it had extended amongst the higher personages, and how the minds of heathens who had no desire to be saved had been influenced by the lovely example of those who had been converted. He remembered one great chief. The Gospel had been preached among his people, and he admired it for the peace which it brought. He came to the chapel, and showed great respect for the missionary's character, and he came to the grave of the missionary's wife and wept, and that was an extraordinary thing for a Bechuana to do. Another chief, on hearing that his son was about to go to war with another tribe, took his spear and mounted his horse, and rode all night to overtake them, and coming up to them, he flung himself from his horse, and thrust his spear into his son's hand, telling him to spear him before he went any farther. He said—"I am your father and your king; will you go and light the torch again! have you forgotten the houses built for God? and is this the result? Dare not to do it." They returned without unearthing the spear. That was the result of the Gospel; and now for 600 miles might be found chapels and scholars, and native teachers, and the work was going on. It was a glorious thing to have a share in that work.

The Rev. J. HALSEY said as a church they had no history, being but of yesterday, but his conviction was that it was a grander thing to make history than to read it. They were strong and hopeful and vigorous. He rejoiced in the completion of that building because he believed it was a clear gain for the cause of Christ. They had consecrated it by meeting there the previous day and invoking the Divine blessing on their meetings. It was consecrated to Christ, and when it ceased to be used for His glory, might it crumble to the dust. It was, too, a clear gain for the denomination. He was not one of those who thought there was nothing in denominationalism. Let them shake hands over their differences but not ignore them. If he did not believe Congregationalism to be most scriptural, he would not adhere to it another day. One of its advantages was that it left room for aggressiveness. He heartily rejoiced in the prosperity of other denominations, but he thought no other system of church polity afforded such scope. When they resolved to build they had not to go to any parliament or presbytery, but when they felt equal to the work they had only to rise and build, and he gloried in that as a triumph of Congregational principles. As to their financial condition, the building had been consecrated by the spirit of self-sacrifice and the bounty of mediocrity—for the poor had given of their bounty. It was their alabaster box of precious ointment, and they brought it and laid it down at the feet of Jesus. They had received kind and generous help from outsiders, although he had met with some rebuffs. While Congregationalism adapted itself to circumstances of aggression, there was a want of cohesion. There was plenty of self-government but not enough of sympathy, and he thought it would be a good plan for collections to be made in all the churches to aid one engaged in building. He would rebuff the charge of extravagance which had been made by some persons. The building had only cost 10l. per sitting, or 12,500l. in all, which was far less than Newman Hall's, Dr. Parker's, and Dr. Allen's new churches. It had been built, not for him but for Christ, who was worthy of their best. All the stained glass had been provided by private liberality. Dr. Moffat had expressed a fear that the debt upon the building would injure the cause of missions, but he did not intend that it should, and he hoped to live to see the day when they should send out a missionary of their own, and might God raise up another Robert Moffat to do their behest. The liabilities at the beginning of that day were 6,500l. They had received in the course of it about 560l. The contributions were from all sections of the Christian Church, and included a donation of 20l. from the chairman. A collection was then made, and a hymn sung.

The Rev. Dr. KENNEDY, after some personal references to Mr. Halsey, whom he had known from boyhood, said he gladly rejoiced with them on the opening of that building. They were looking toward the future, and if the church was to be prosperous it would require good deacons and good members, all striving together in defence of the Gospel of Christ. Seeing the growth of the sacerdotal spirit in the land, it seemed to him that Lord Macaulay's New Zealander, when he came to England might enter in at the door of St. Paul's and find Roman Catholic priests ministering there. If it were not for counteracting tendencies, that might be the case within a century. The spirit of the Lord Jesus Christ was against that, and when they saw such sanctuaries as that raised by the willingness of Christians, and large numbers of Christians girding themselves for the battle of the Lord, and contemplated the power of evangelical religion, they lifted up their hearts in thankfulness and felt that England would be saved from sacerdotalism and Rome.

The Rev. A. HANNAY said he thought he might in the name of the Congregational body throughout England congratulate them upon the erection of such a splendid sanctuary. Their history was the history of the Free Church life of England. The pulses of the men of to-day were affected by the conduct and courage of the men who went before, and they had a part in that common history. They lived by teaching and communicating the truth to the hearts of men, by the free ministry of the word, and their hope for the nation gathered round an intelligent and educated people. There were men under the shadow of the Establishment who availed themselves of its emoluments, to try and graft into the minds of the people of England the doctrines of Rome, and the remedy for that was the earnest teaching of the word of God. It was well to throw the responsibilities of government upon people in churches as well as in the government of the country. He trusted that the spirit of unity and peace might long dwell amongst them, and that their part in the history of the Free Churches might be a noble one to themselves and to the Master they sought to serve.

After singing and prayer, the meetings were brought to a close.

The foundation-stone of this fine place of worship was laid by Mr. Morley, M.P., in October, 1874. It has been erected to take the place of a much smaller building, which the congregation had outgrown. The new building is in the Romanesque style of architecture. It is 126 feet in length and 56 feet in breadth, and provides accommodation on the ground floor for 780 persons, and in the galleries there will be space for some 500. There is a handsome tower and spire, 150 feet high.

Mr. Hodge, one of the leading Primitive Methodists in Hull, has given 1,000l. towards a chapel, making the fourth similar amount from him in a short time.

The Rev. Edwin Clarke, of the Matlock Bank Congregational Church, gave notice on Sunday last, that his ministry there would close in April next on the completion of his third year's pastorate.

The Rev. W. R. Stevenson, M.A., has resigned the pastorate of the Baptist Church, Broad-street, Nottingham. The connection between pastor and people thus severed has extended over nearly a quarter of a century.

The Rev. Samuel Turner, the oldest member and minister of the Primitive Methodist Connexion, died at Sunderland on Thursday. Mr. Turner commenced his ministry in 1816. He was one of the first names on the deed roll of the connexion, and was the only one on the original deed at the time of his death.

THE CHURCH MISSIONARY SOCIETY has just resolved, besides establishing a new station either on the Upper Niger or else on the Gambia, to endow a chair of Arabic at its college at Sierra Leone, which is affiliated to the University of Durham. Arabic being much spoken in the interior of Africa, the society hope by the establishment of a separate chair for its teaching to make their missionary labours in these parts more successful.

THE LATE REV. J. MURSELL.—The report issued by the committee of the fund for the widow and family of the late Rev. J. Mursell, formerly of Kettering, and latterly of Newcastle-upon-Tyne, shows that the total subscriptions amount to 1,212l. 5s. 5d. Part has been invested in mortgage of freehold property at 5 per cent, and the remainder will be invested when an opportunity occurs. The list of subscribers is headed by Dr. Murray, of Newcastle, who gave 100l. The Bishop of Durham gave 20l.

BUCKHURST HILL CONGREGATIONAL CHURCH.—The annual meeting of the church and congregation of which the Rev. W. H. Charlesworth is the pastor, was held on Wednesday evening 19th of January. The report for the year showed that the several societies were doing good work; that twenty-three new members had been received; and, in the ordinary funds, more money than in any previous year. It was announced that of the 9,000l. which the church and school had cost, a balance of 1,000l. had to be raised; whereupon the meeting contributed 600l.

SEVEN SISTERS'-ROAD.—On the afternoon of Jan. 13, the memorial-stone of the schoolroom and vestries of the Seven Sisters'-road Church was laid by H. Wright, Esq., J.P. Although the weather was very unpropitious, the attendance was most encouraging. Prayer was offered by the Rev. J. Pillans, and addresses were given by Mr. Wright and the Revs. Paxton Hood and Mark Wilks. At seven o'clock an effective meeting was held, at which the Revs. L. L. Bevan, L.L.B., J. Viney, A. Mcarns, E. H. Jones, J. Pillans, and J. Muir, of Edinburgh, spoke. Dr. John Young and the Revs. R. A. Bertram and P. N. Andrews (Wesleyan) were also present. These schools, which are part of a plan to be completed by the erection of a chapel to accommodate 1,000 persons, will cost about 1,900l. Towards this sum 1,200l. have been collected or promised. Mr. Wright gave a donation of 20l. Those who are associated in this movement have also purchased the freehold site at a cost of 650l. The pastor is the Rev. William Young, B.A.

NEW CONGREGATIONAL CHURCH AT MORLEY, NEAR LEEDS.—The ancient church of St. Mary, at Morley, which stood on an elevated site overlooking the town, is being replaced by a handsome church in the geometrical gothic style. The old building had been repaired at various times by the Congregationalists, but the dry rot having got

into the woodwork the place had become so insecure that it had not been used for some time. The church ceased to be an Episcopal place of worship in the reign of Charles I., when it was leased to the Presbyterians for a period of 500 years, finally coming into possession of the Congregationalists. It is stated to be "the only instance in England and Wales of an ancient Episcopal place of worship which was not restored to the Established Church at the restoration of the Stuarts." The new church will be 100ft. long by 45ft. across, and will accommodate about 850 worshippers. The cost is expected to be 6,500*l*. On the afternoon of the 18th the foundation-stones were laid by Miss Webster, of Roundhay, and Alderman Law, of Bradford, the Revs. J. R. Campbell, D.D., E. R. Conder, M.A., William Kingsland, Andrew Russell, M.A., F. Barnes, B.A., and others taking part in the ceremony, after which a sumptuous tea took place, of which 600 persons partook. In the evening a public meeting was held, Mr. Law in the chair, and the Revs. J. Atkinson, Wm. Kingsland, T. Nicholson, and others addressed the assembly.

BRIGHTON.—The annual congregational tea-meeting in connection with London-road Chapel, took place on Monday evening, Jan. 17, in the upper room of the Sunday-schools in Belmont-street. About 250 persons sat down. A public meeting in the same room, which by this time had become crowded, followed. The Rev. R. Hamilton, the pastor, presided. In his opening remarks the chairman reviewed the work of the church during the past year, and stated that many additions had been made to the church, especially from the Sunday-schools, a fact which he regarded as a gratifying evidence of the good work done in the schools. Mr. Alderman Friend, one of the deacons, followed, and said he was extremely gratified to see the young people coming forward to take the place of those who had been called away by death and other causes. He hoped the church would go on and increase yet more and more. Mr. George Brown, another deacon, as secretary of the church, presented the customary statistical statement. Mr. F. V. Hadlow, the superintendent of the boys' school, gave an encouraging account of the good work going on there. Mr. C. C. Hamilton, a deacon, superintendent of the girls' Sunday-school, gave an equally gratifying account of that branch of Sunday-school labour, and stated that nearly the whole of the additions to the church membership previously referred to had been from his school. The classes had now become so well filled that the accommodation was not sufficient for them. Mr. J. Mansfield, a deacon, the superintendent of the infant Sunday-school, stated that there had been a great increase during the year, there now being no less than 244 young children upon the books, while the average attendance had been much better than the previous year. Other speeches followed by Mr. W. Nyren, the secretary of the managing committee, Mr. Burgess, Mr. Brightwell, &c., dealing with matters relating to the church and schools. Altogether the meeting was a happy, earnest, and stirring one.

MAZE POND CHAPEL, SOUTHWARK.—On Wednesday evening a meeting in connection with the closing of this ancient place of worship was held in the chapel. The Rev. Dr. Angus presided, and on the platform were the former pastors, the Rev. J. Aldis (Plymouth), J. H. Millard (Huntingdon), H. Platten (Birmingham), and the Revs. R. H. Marten and Morgan. Dr. Angus, in the course of a few remarks, said he could remember the place as long ago as forty years, and he read an extract from the Church record of 1815, in which the pastor, Mr. Dore, commended the members for their Christian zeal. He thought the present congregation was at least equal to the past in that respect. Mr. W. Harrison, one of the deacons, then detailed the steps which had led to the proposed change, which had been contemplated for fourteen years. 425*l*. had been collected towards the new building, and the present building and site had been sold for 5,000*l*.; 2,030*l*. had been given for a piece of freehold land for the new chapel, so that they would have about 3,000*l*. in hand towards the new building, but they desired to raise 2,000*l*. more, and appealed to their former pastors and friends to help them do so. Mr. John Easty followed, and mentioned that during the last twenty years the church had contributed to foreign missions 1,900*l*., besides raising 5,000*l*. for the pastorate. They looked forward to the future, believing that they could trace the leading of Providence, and that they would have a wider sphere of usefulness in their new field. The Rev. W. P. Cope (the pastor), spoke of the past history of the church and the unanimity which had ever prevailed amongst them. He mentioned that during the building of the new chapel services would be held in a large room at St. Thomas's Hospital, and that Mr. W. Harrison had promised to give or get 250*l*. The Rev. J. Aldis spoke of the days when he was minister and of the excellent deacons he had. Although 2,000*l*. had to be raised to purchase the freehold they had never been a pound in debt. The chairman then read a resolution of congratulation forwarded from the Metropolitan Tabernacle, and to which a suitable response was returned. The Revs. J. H. Millard, H. Platten, R. H. Marten, and J. T. Wigner having spoken, the meeting was brought to a close with singing and the Benediction. Amongst those who promised donations were Mr. Serpell (Plymouth), 5*l*.; Dr. Angus, 5*l*.; Rev. H. Platten, 20*l*.; and C. Porteous, 10*l*.

ALBION CONGREGATIONAL CHURCH, ASHTON-UNDER-LYNE.—We find the following retrospect of the work carried on by this church during the last few years in a New Year's address by the pastor, the Rev. John Hutchison, which is published in the local magazine. We quote as an example of what can be accomplished by Christian zeal:—

When ten years ago, at your united and cordial request, I began my work in this place, there was a large debt upon the Albion new schools; we had no suitable building for our mission work in Charlestown; there was no chapel at Dukinfield Hall, and no Sunday-school at Hurst Nook. There were no day-schools connected with the congregation. Since then, with a spirit of large-hearted liberality and of high enterprise, the debt of over 6,000*l*. has been wiped away, a most commodious school-chapel with excellent class-rooms, and every provision for day and Sunday-schools at a cost of 1,800*l*., has been erected at Charlestown; for the branch congregation, now self-acting, at Dukinfield Hall, a beautiful chapel has been procured by turning a venerable building of historic interest in Nonconformity into a modern place of worship, the outlay being over 3,000*l*. to the friends at Albion-street, besides what came from other sources; and last Easter the new school at Hurst Nook was opened at an expense of over 800*l*., of which 250*l*. requires yet to be raised. During this time, too, several hundreds of pounds have been laid out in furnishing and altering the new buildings in Katherine-street for day-school purposes. While all this outlay has been going on, the regular contributions for Congregational ends—for home and foreign missions—for Sunday and day-schools—for the education of the Christian ministry—for the district infirmary—and for other philanthropic and benevolent purposes, have annually exceeded the sum of 2,000*l*., making altogether a total for the ten years of about 35,000*l*.

Since 1866 we have sent away eighty of our number, with the other members of the families to which they belong, to form a separate church at Dukinfield Hall; over 400 have been received into Church fellowship; the Gospel has been regularly preached on Sundays by a devoted band of evangelists at Charlestown, at Hurst Nook, and at Taunton, while tract distributors have carried the message of mercy to hundreds of families, and our hardworking town missionary has steadily pursued his unwearying and beneficent labours among the poorest of the poor, and over 6,000 children and young people have been taught in our Sunday-school, day-school, and evening classes. There are at present in our Sunday-schools 1,777 scholars, and in our day-schools 1,330, while our evening classes number over 400, nearly 300 of whom are in classes under the Science and Art Department. Besides all these, services for the most neglected class of children are held every Sunday, both at the central and branch schools, and the crowded state of the Albion lecture-room on these occasions bears witness to the great success and usefulness of this department of our work. The Literary Society, the Young Women's Society, the Bands of Hope I simply name without offering a single word of comment upon their usefulness in promoting the intellectual, the social, the moral and religious condition of the young people connected with our schools and congregation. Just one word more about the past, and that about the year now closed. The results of our work for 1875 have been of the most encouraging kind. Over eighty have professed their faith in Christ, and have entered into fellowship with the church. The Sunday-schools show an increase of over 200, the advance being along the whole line of the Albion, Charlestown, and Hurst Nook Schools, while there has also been an increase in the working men's and mothers' classes, and there have been large additions to our day-schools at both schools. It was also mentioned in the financial statement on Christmas Day that every collection made in the chapel during 1875 had been larger than the corresponding collection of the preceding year. Excepting those special occasions when large sums were needed, either for paying off debts or erecting new buildings, in no one year of the last decade have the operations of the church and schools been crowned by the same measure of success, while peace and harmony have been preserved unbroken in our ranks. In viewing the past surely the first and deepest desire of our hearts will be to give unfeigned thanks to Him who has by His Spirit drawn so many into His blessed service, who has given the liberal mind to devise liberal things; who has made many willing to work; who has imparted the spirit of union and brotherhood; and who, in His great mercy and goodness, has given His effectual blessing to our works of faith and labours of love.

M. Emile de Girardin has just published a work, entitled "The Greatness or Decline of France." The book deals chiefly with the national questions of the years 1874 and 1875, and comprises most of the important State documents belonging to that period.

A misunderstanding is afloat in regard to the character of Mr. Carlyle's response to the bestowal upon him by Harvard College, of the degree of LL.D. The following is his note to President Eliot:—

5, Cheyne-row, Chelsea, Nov. 23, 1875.

Sir,—Some days ago, I received your courteous and obliging letter, and along with it the University diploma appointed for me on the 30th of June last, which now lies safely deposited here.

In return for all which I can only beg you to express to the governing boards of the University my lively sense of the honour they have done me, and my cordial thanks for this proof of their friendly regard, which I naturally wish may long continue on their part.

Towards Harvard University I have long had a feeling of affection, in some respect almost veneration; and to Harvard, and to you, its distinguished president, I now cordially wish all manner of prosperity and good esteem from wise men on both sides of the ocean.

With many thanks and regards, I subscribe myself, Sir, sincerely yours,

T. CARLYLE.

Charles W. Eliot.

Correspondence.

THE STATE CHURCH AND NATIONAL HONESTY.

II.

To the Editor of the Nonconformist.

SIR,—Few complaints are more frequently heard in our days than those which lament over the decay of truthfulness and honesty in the English national character. The essays of such a writer as Mr. Greg might be described as so many threnodies, wailing over the past, and anticipating a miserable, or even hopeless future. But I have never seen any attempt to trace this deterioration of our national character—in, probably, the most important of all its constituent ingredients—to its source. Yet a source and an origin it must have.

My own firm belief is that it is due to the State Establishment of the Church, involving as it does, the control of religion by a power which has no right, or moral authority, to exercise control over it—I mean control by that mixed and heterogeneous assemblage of gentlemen of all religions, and of none, called Parliament. So long as the English people generally did not wake up to the anomalies—some would use a harsher term, and say, blasphemous—connection with their State Church, those anomalies were comparatively innocuous, so far as their effect upon national honesty and love of truth were concerned. It is certainly not a little remarkable that the commencement of the deterioration of our national character, which everyone is deploring, will be found exactly to synchronise with the waking up of Englishmen generally to the acted and essential falsehoods which are seen to be practically involved in the very existence of the Church of England as a State Church.

In order to prove my position I must refer to a few things which will show that the action of the State, with regard to the Church of England, has been such as to leaven and honeycomb the English mind with the spirit of untruthfulness. It would have been a perfect miracle if the English nation had not become untruthful, if we look at the example which has been set before it by that institution, which ought to have been the great teacher and promoter of morality within our borders, but which has not.

It is a true proverb, applicable to all time, and all races of mankind, "Like people, like priest." The meaning I suppose is, that people in the mass will not rise to a higher level of morality than that which they see exhibited by the ministers of religion—be that religion what it may, whether Christianity or heathenism. And now let me inquire what has been the standard of morality which has been set before the English nation by the official ministry or priesthood of its State Church? I am speaking of morality in the sense of a high and supreme and self-sacrificing love of truth, and regard for plighted word and faith and troth.

The English clergy may, for the purposes of my inquiry, be divided into three classes—High, Low, and Broad. As it is my wish to be impartial I will begin with that section of the Church with which I most nearly symbolise—the High Church or Tractarian, or Ritualistic school, and what do I find? Why, I find this remarkable and significant phenomena—that a man who is not only unblameable but even exemplary in all the other relations of life is so blinded in a moral and spiritual sense by the corrupting influence of a State-Church, that when matters of religion are concerned he persuades himself it is right to use words in a non-natural sense. You will find a man, a High-Church priest, who in matters of ordinary, common, everyday honesty and truthfulness would suffer a hundred deaths rather than tell a lie or even equivocate—you will find him read coolly, calmly, and deliberately in the presence of that flock whose guide he is to be in things pertaining to the worship of the God of eternal Truth, such a statement as "the sacrifices of masses, in which, &c., are blasphemous fables and dangerous deceits;" and you will find that same high-principled gentleman holding and maintaining and teaching, for the remainder of his life, that the sacrifice of the mass is the only worship which is acceptable to Almighty God—that it is the institution of the Divine head of the Church; and perhaps you will find him adopting a phrase which I have met with somewhere in Anglo-Catholic writings, that the Reformers, who placed the English Church upon its present basis, were "villains unredeemed." And he will probably justify his description of poor Cranmer and his fellow "martyrs," on the ground that they did away with the mass, root and branch.

If you happen to know this High-Church clergyman personally, and ask him how he can reconcile it to his conscience to hold such apparently contradictory language at different times, he will tell you the explanation is perfectly clear and simple. The article speaks of the *Sacrifices of Masses* in the plural, and it is true that they are blasphemous and dangerous, or even "damnable"; but the "*Sacrifice of the Mass*," in the singular, is holy, salutary, acceptable to God, and so on. Now I do not wish to be misunderstood. I am not arguing for or against any particular view. It may be quite tenable in argument amongst highly educated and intellectual people, that the *Sacrifices of Masses* are damnable, and the *Sacrifice of the Mass* the very holiest thing that can be found in either heaven or

earth. But what I do say is, that the bulk of the people are not, and probably never will be, sufficiently highly educated, or intellectual to understand these niceties of language.

I assert, without any fear of contradiction that as soon as ever it became circulated among the masses of our English people that this was the way in which a considerable section of their spiritual guides felt themselves justified in treating formularies and engagements to which they had solemnly set their hands, the longer continued maintenance of a regard for honour, or honesty, or truthfulness amongst those masses of the people became a simple impossibility. As long as these speculations were confined to intellectual and aristocratic circles, and the discussion of them to ponderous tomes—as was the case in the last century—I am ready to allow no great harm was done. But it is very different now. There is not a workshop, there is scarcely a pot-house, through the length and breadth of the land, where these questions are not keenly debated, and where the position of the Established Church and its clergy is not being at this very time discussed. And the questions which our middle and lower classes are beginning to ask are something like the following, "Why should it be worse for me to sand my sugar, and water my rum, and put dust into my pepper, and also leaves into my tea, than it is for a priest of the Established Church to be paid 300*l.*, 500*l.*, or 1,000*l.* a-year for teaching that there are but two sacraments, and yet taking every opportunity of instilling into the mind of all with whom he has influence that there are really seven sacraments?" The mechanic is beginning to ask, "Why is such an awful fuss made about my earning a few extra shillings, to give my wife and children better clothes and better food, even if I do scamp my work a little bit now and then to do it, if a gentleman may swear one day that the sacrifice of masses are blasphemous fables, and swear the next day that the sacrifice of the mass is the only worship which God will accept?"

I remain, your obedient servant,
A HIGH-CHURCH RECTOR.

A BURIAL SCANDAL.

To the Editor of the Nonconformist.

DEAR SIR,—“One fact is worth a thousand arguments,” and it seems to me that every fact bearing on the present position of the “burials” question is of consequence. This must be my apology for sending you the following.

I had engaged to bury this afternoon at Lorksbrook Cemetery, the only child of two members of my church. The little one, just nine months old, whom I recently baptized, died quite suddenly after only about two hours' illness. When I got to the cemetery I found no preparation whatever for the service; and on making inquiries of a lad at work in the place I learnt that they “had a funeral at half-past two, but no service would be read over it as the child was unbaptized, and he had received instructions to carry the coffin down and put it in the grave when they arrived.” Just as he was speaking they drove up. I explained to the parents that some mistake had occurred, which I would inquire into, and insisted on their remaining in the carriage while they had to wait, because on the hill where we were it was excessively cold. The lad was despatched for the sexton, who in a little while made his appearance. He had received instructions, he explained, to prepare a grave in the “consecrated” ground, and as no minister was required when application was made for the grave, he concluded the child was unbaptized. As he could not allow a Nonconformist minister to officiate on that side of the cemetery, the parents must submit to have their child buried without a service, or take it back till next week, when a grave would be dug in the unconsecrated ground. I requested him to open the Dissenters' chapel, which, of course, he did without hesitation. I conducted the service there, and informed the friends that as the law prohibited me from officiating at the grave, I should simply accompany them thither. After the little one had been silently placed in the grave, however, my heart, was touched by the parents' sorrow; I felt that I could not sanction the body being left there quite in that fashion, so I yielded to the feelings of humanity that were stirred within me, and said, “The law prohibits me from holding a service here on consecrated ground, but it shall not prevent us offering a silent prayer over the grave of this dear little one.” This was instantly and reverently done, even the cemetery official baring his head with the rest. I came away feeling that though I had been guilty of an illegal act in conducting even a silent service at the side of a grave dug in consecrated ground for the child of Nonconformist parents, I had been true to those instincts of humanity and “sympathies which God has placed within our spirit's core,” which demand an allegiance far deeper and truer than can be claimed by Acts of Parliament which are unjust and may be most cruel.

I remain yours, most sincerely,
NONCON.

Bath, January 22, 1876.

ARCHBISHOP TAIT'S PATRONAGE.

To the Editor of the Nonconformist.

SIR,—Will you do me the kindness to insert the following explanation of a statement made by me at Salisbury

in reference to the manner in which the Archbishop of Canterbury has dispensed his patronage, and to which his grace has felt it to be his duty to reply?

The statement, which was avowedly made on the authority of the *Church Times* of June 18, 1875, was as follows:—

During the last seven years the Archbishop of Canterbury had given eight valuable livings, worth in the aggregate 5,270*l.* per year to eight of his relations, who had not rendered such service in the diocese as would fairly entitle them to promotion; while during the same time he had promoted eleven curates, many of whom had served the diocese laboriously and long, to livings bringing in 2,651*l.* per year.

The *Church Times* of the date named supplies full particulars of all the livings in question. For seven months the statement has been before the public, and has been copied by many of the London and provincial papers, and until now no explanation has been given. The matter must now be left to the editor of the *Church Times*, who alone is responsible for the statement made.

Truly yours,

JOHN FISHER.

2, Serjeants' Inn, Fleet-street,
January 25, 1876.

CHRISTMAS CAROL.

To the Editor of the Nonconformist.

SIR,—Your paper has contained an account of the singing of a very objectionable carol in a church in Westminster, beginning, “Joseph was an old man.” I wish to inform your readers that the facts are not as there stated. Without my knowledge that carol was selected by the choir for use, along with others; but the singing of it was at once prohibited by me as soon as I came to discover the purport of the words. Having published the story, I must ask you in justice to insert in your paper this letter of contradiction.

W. TENNANT,

Vicar of St. Stephen's, Westminster.

BIRMINGHAM AND ITS MEMBERS.

To the Editor of the Nonconformist.

SIR,—A statement which appeared in last week's *Noncon.* may seriously mislead many of its readers. I allude to a paragraph under the “Epitome of News,” viz.,—

A meeting of members of the sixteen ward committees of Birmingham on Friday resolved to propose, on the occasion of the addresses of the members for the borough to their constituents, an amendment to the vote of confidence, disapproving of the views of the members on labour representation.

Allow me to explain that the “sixteen ward committees” belong to a very small and newly-formed section of the inhabitants, entitled the “Birmingham Labour Association,” which is quite distinct from the well-known Liberal Association of this town.

Happily the amendment referred to was out-voted by an overwhelming majority at the members' meeting on Saturday last, and, as the daily papers throughout the country show, the three members for Birmingham possess the almost unanimous confidence of their constituents.

I am, Sir, yours truly,

WM. PAYNE,

Lime Grove, Mosely-road, Birmingham,
Jan. 24, 1876.

WRENTHAM BRITISH SCHOOL.

To the Editor of the Nonconformist.

SIR,—Permit me to acknowledge the following sums received in aid of the Rev. J. Browne, of Wrentham:—J. Lincoln, Ely, 2*l.*; A. Spicer, London, 5*l.*; J. J. Colman, M.P., Norwich, 20*l.*; J. Mellor, Huddersfield, 3*l.* 3*s.*; F. Eastwood, Huddersfield, 1*l.* 1*s.*; E. Grimwade, Ipswich, 10*l.*; J. Alexander, London, 1*l.* 1*s.*; W. F. London, 1*l.*; R. Crossley, Halifax, 3*l.*; S. Boothroyd, 2*l.* 2*s.* May I also remind your readers that I have as yet only received 68*l.* towards the 120*l.* Mr. Browne has paid out of his own pocket to keep the British School at Wrentham open?

Yours faithfully,

GEO. S. BARRETT.

Norwich, Jan. 25, 1876.

CONGREGATIONALISM IN BELFAST.

To the Editor of the Nonconformist.

SIR,—Your advertising columns to-day contain an appeal for the New Independent Chapel, Belfast. Kindly permit me to show your readers its special claims to their sympathy.

This new enterprise is the result of the marvellous success with which God has honoured the ministry of the Rev. John White, pastor of the church in Donegal-street, Belfast. Mr. White is now in London, seeking the help yet needed. With all my heart I commend him to the kindness of every lover of our Saviour's kingdom. Many have given generously to this important undertaking; but it ought to be known that Mr. White himself is by far the largest contributor of all. For some time past he has voluntarily and cheerfully sacrificed a large amount which would have come to him as official stipend, that he might encourage and help his people. I can truly say that an effort more

worthy of support, and a pastor more worthy of honour I never knew.

Henry Lee, Esq., J.P. of Manchester, and the Rev. Dr. Aveling, chairman of the Congregational Union, would both, I am confident, endorse my recommendation; the former gentleman having laid the foundation-stone of the new building, and the latter having delivered an address on that occasion.

Should Mr. White miss seeing any of the friends willing to aid him, I shall be happy on his behalf to acknowledge any contributions forwarded to my care.

I remain, very truly yours,

WM. TARBOTTON.

Memorial Hall, Farringdon-street, E.C.
January 24, 1876.

STATE PAID CLERGY.

To the Editor of the Nonconformist.

SIR,—At page 30 of the *Nonconformist* for the 12th, in a report of a speech delivered at Ripon, it is stated, “Mr. Gordon then proceeded to discuss the question of the State pay to the clergy,” and further on “Mr. Gordon stated that the police expenditure was not on the estimates, but was paid from the local rates ‘like the clergy.’”

Not long since, in a public room, I challenged a prominent member of the Liberation Society in these parts to verify his statement that the clergy of the Established Church were in receipt of large sums of money from the State—but he failed to do so then or since. I shall be glad, therefore, if you will allow me to ask Mr. Gordon, through the medium of your columns, if he will explain simply and fully (1), How, when, and where the State pays the clergy of the Established Church? and (2), What proportion of the local rates are paid to the clergy, and at what period of the year such amount is so paid?

These questions alike concern both Churchmen and Dissenters; I therefore trust to your sense of fair play to insert this letter and Mr. Gordon's answer.

Yours faithfully,

G. H. F. NYE.

29, Stockwell-green, London, S.W.,
January, 1876.

FOREIGN MISCELLANY.

No resistance is to be offered by the Vatican to the inspection of seminaries ordered by the Italian Government.

Cardinal Antonelli is said to be in such bad health as to cause much anxiety amongst his friends.

A Toronto telegram says Mr. Frederick Dove has been appointed Canadian Immigration Superintendent in London.

One of the newly-elected French life Senators, M. de la Rochette, a Legitimist, has just died of apoplexy at Nantes.

The Emperor of Austria has conferred the distinction of Knight Commander of Francis Joseph on Mr. Alderman Stone, the ex-Lord Mayor of London.

The Russian Ministry has submitted to the other Governments a proposal for the adoption of international postage stamps, which are to pass current alike in all countries.

Preparations are already being made at the Vatican for the celebration of the fiftieth anniversary of the consecration of the Pope to the Episcopate, which will occur May 21, 1877.

It is stated that the negotiations between the Khedive and a group of English capitalists, for the sale of the Egyptian railways, are likely to terminate favourably.

The *Japan Mail* says that a recently completed census of the Japanese empire makes the population 33,300,675, showing an increase of 189,850 since the last census was taken three years ago.

A cigar-case set with Ceylon gems, worth 250*l.* was presented to the Prince of Wales by the Subaragamas chiefs of Ceylon, and is described as being a piece of most exquisite handicraft.

A communication received by the Colonial Office from Penang narrates an attempt which had been made to capture Ismail, the Malay chief. He had, however, succeeded in escaping. Amongst the killed was the murderer of Mr. Birch.

A Bonapartist association, called the Conservative National Committee, has issued a manifesto supporting Marshal MacMahon until the expiration of his term of office. It will then demand an appeal to the people.

General Garibaldi sent a kid to the King of Italy together with his best wishes for the new year. Victor Emmanuel sent his own good wishes in return, and a beautiful mosaic, with two bronze statuettes of Franklin and Washington.

A Berlin telegram says that the German Government is preparing an official communication to Parliament concerning the loss of the Deutschland, acknowledging the fairness and consideration exercised by the English authorities in the conduct of the inquiry.

According to a telegram from Rome the Papal Nuncio at Vienna has signed an arrangement between the heirs of the Duke of Modena and the Pope respecting the portion of the Duke's property which was left to the Holy Father. A yearly income will be collected from the estate in favour of the Pope without any difficulties being encountered in connection with the laws of succession.

PROTECTION IN CANADA.—In view of the depressed condition of the home industries of Canada and the competition of the United States, the Dominion Board of Trade has adopted a protective

resolution; it also urges reciprocal Customs duties between Canada and the United States in any readjustment of the tariff.

THE AMERICAN DEBT.—The statement of the debt of the United States, just made public, shows that since the accession of General Grant to the Presidency, the principal has been reduced 420 million dollars, or about 88,500,000*l.* sterling; and the amount of annual interest due thereon has been reduced 20,700,000 dollars, or more than 6,000,000*l.*

THE SPANISH ELECTION.—Madrid advices state that the elections have commenced throughout Spain, and are proceeding in perfect order. Senores Canovas del Castillo, late President of the Cabinet; Ayala, Colonial Minister; Romero Robledo, Minister of the Interior; Angulo, ex-Minister; M. Bays, banker; General Pavia, and the Marquis de Sardoal, have been elected deputies for Madrid. The Ministerial journals estimate that the Government will have a considerable majority in the Cortes. The Sagastians are expected to number about thirty-five and the Moderados sixteen. It is not believed that there will be more than three Republican deputies. Castelar has been elected for Barcelona.

THE POPE'S HEALTH.—The *Lancet* has authority for believing the truth about Pío Nono's health to be the following:—On Friday evening, after the fatiguing receptions and discourses of many days preceding, he complained of an indefinable malaise, which was shortly followed by an epileptoid seizure of forty minutes' duration. Dr. Ceccarelli was immediately called in, saw it to be a return of the same attack which had prostrated the Pope on the evening of the 6th of November last, and remained all night by the bedside of his august patient. His Holiness slept tranquilly for nearly four hours, and found himself much better in the morning. By Dr. Ceccarelli's orders he has been strictly confined to bed, and while his increasing tendency to congestion of the nervous centres imposes the utmost vigilance on his medical attendants, there is not, we are happy to say, any ground for the grave reports which have been circulated through the foreign journals and exchanges."

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent LL.B. examinations:—

1876.—FIRST LL.B. EXAMINATION.

PASS LIST.

First Division.—Edward Cuming, Queen's University and private study; George Fox, B.A., private reading; John Joseph Francis, private study; George Godfrey Grey, private study; Charles Adshead Loxton, private study; Harry Newson, private study; Robert Frederick Norton, B.A., private study; Lionel Edward Pyke, B.A., private study; John James Sidebotham, private study.

Second Division.—Henry Barber, private study; William Ash Barter, private study; Philip Casper, Owens College; Samuel Whitty Chandler, B.A., private study; James Edward Deakin, private study; Hugh Owen Edwards, private study; Samuel Boulter Flaxman, private tuition; James Ernest Fletcher, private study; Henry Macfarland Gee, private study; Simon John Fraser Macleod, private study; Sydney John Montague, private study; Berman Paul Neuman, University College and private study; George Nixon, private study; Walter Barnett Styer, private study; Daniel Frederick Edward Sykes, private study; Alfred Tillotson, private study.

SECOND LL.B. EXAMINATION.

PASS LIST.

FIRST DIVISION.—William Baxter, Trinity College, Dublin; James Fraser Buckley, New Kingswood School and private study; Arthur Hewett Spokes, B.A., B.Sc., private study.

SECOND DIVISION.—Joseph Beaston, B.A., private study; William Brace, B.A., private study; George St. Leger Daniels, private study; Edmund Dean, private study; Arthur Mackay Ellis, private study; Abraham Lionel Hart, private study and tuition; John Edwin Hilary Skinner, private study; Neville Tebbutt, B.A., University College and private study; Henry Caleb Trapnell, private study and tuition; Graves George Walker, private study and tuition.

Mr. Woolner, R.A., has received a commission for a statue in bronze of Captain Cook, to be placed in Hyde Park, Sydney, for which a sum of 4,000*l.* has been voted by the Parliament of New South Wales.

Steps are, according to the *Musical Standard*, in contemplation by which it is hoped that a faculty of music, or some machinery for the conferring of musical degrees, may be added to the University of London.

The mortal remains of Mrs. Miall, the wife of Mr. Edward Miall, the late member for Bradford, were on Thursday interred in the Honor Oak Cemetery, about a mile distant from Forest Hill, where Mr. Miall resides. The funeral was of the most simple and private character, only the head of the family, his two sons, and as many of the relations as could attend, with one or two friends, being present on the occasion. The service was conducted by the Rev. R. Vaughan, the new minister of Queen's-road Congregational Church, Forest Hill.

Epitome of News.

The Queen is expected to leave Osborne on Monday, February 7, for the metropolis in order to open Parliament in person on Tuesday, the 8th. Her Majesty will probably remain at Buckingham Palace till Wednesday, the 9th, and then leave town for Windsor Castle.

Her Majesty discourages the popular sport of curling on her Balmoral estates, on the ground, it is stated, that it tends to encourage a love for the national liquor.

The departure of the Princess of Wales from Copenhagen for England is fixed for the 3rd of February.

Mr. Disraeli has issued the usual circular inviting his supporters to be present at the opening of the session on February 8. Lords Granville and Hartington have sent out similar circulars.

The address in the Lords, in answer to the Speech from the Throne, will be moved by the Earl of Aberdeen, and seconded by the Earl of Ellesmere.

We regret to learn that Lady Augusta Stanley is dangerously ill.

It is stated that Mr. Goschen has withdrawn from the Reform Club, having sent in his resignation concurrently with Mr. Gladstone.

Mr. Gladstone was staying with Lord Lyttelton at Hagley last week, and occupied part of his time in the vigorous exercise in which he has long been an adept—that of tree-felling.

The *Bristol Mercury* states that Mr. Morley, M.P., is somewhat indisposed, and that a voyage to Gibraltar is recommended by his medical adviser.

Mr. Childers, M.P., left England for Canada on Saturday, and it is understood that he will not return home till the middle of March.

Lord Lytton, the new Viceroy of India, arrived in London on Wednesday, from Lisbon.

General Lord Napier of Magdala has been appointed governor of Gibraltar.

A number of the citizens of Dublin have resolved to forward to the Queen a request that, accompanied by the Prince of Wales, she might visit the Irish capital this year.

The London correspondent of the *Manchester Guardian* hears that the army estimates will demand an increase of a million and a-half, and that this sum will be devoted towards providing comforts and contingent advantages to the non-commissioned officers and privates.

The *Morning Post* says it is asserted on good authority that a measure will be brought before the House in the ensuing session which will have a material effect on the future of the volunteer force. The measure proposes that ballot for the militia shall be put into operation at once, exemption being only allowed in the case of persons serving in the volunteer force, and that the present mode of defraying the cost of the maintenance of the volunteer corps be made by a special grant, every member paying for his own uniform.

It is stated that Theodore, the son of the monarch of Abyssinia, has just left London for Paris, where he will spend the winter. So complete has been the young prince's English training since he has been with us, that he has forgotten his native language, and is only able to converse freely in English. He is a very amiable youth, and has been the lion at several parties in the West End of London.

The *Standard* says—though it looks like a sorry joke—that Dr. Kenealy is about to come before the public in a new character, by commencing a series of "religious services for the people," on Easter Sunday next.

The old Opera-house in the Haymarket has been purchased by the Government, who intend to utilise it as a (second) central post-office.

It is stated that a letter has been received from Mr. Young, R.N., the head of the mission sent out to Lake Nyassa by the Scotch Churches, reporting that Mr. Young's party had reached the Upper Shire, within ten days' or so easy sail of Nyassa, all well.

Mr. Shaw, the member for Burnley, died on Monday from hæmorrhage within a week of an operation for cancer, in which the unfortunate gentleman's tongue had been removed. Mr. Shaw, who had just completed his fiftieth year, was a native of Burnley.

Mr. W. Callander, the Conservative member for Manchester, died on Saturday at St. Leonards-on-Sea. Mr. Jacob Bright will, it is said, be asked to stand in the Liberal interest for the vacancy, and the Solicitor-General will probably be nominated by the Conservatives.

A block of Peabody buildings was opened on Saturday in Southwark-street, Borough. There are twenty-two tenements, consisting of one, two, or three rooms, and affording accommodation for 2,400 persons. The rents vary from 3*s.* to 5*s.* 9*d.* There is a laundry on each floor.

It is said that the sum of 600,000*l.* has been paid by the various insurance companies during the past year for the losses in cotton mills destroyed by fire in the North of England.

On Friday there was a heavy fall of snow over a large portion of the country, the effect of which was to break down a considerable number of the postal telegraph wires.

On condition that no other team from the United Kingdom shall be allowed to compete, the Council of the National Rifle Association have accepted the American challenge for an international match.

The death is announced, in his seventy-ninth year, of Mr. G. Poulett Scrope, who for thirty-four years represented the borough of Stroud in Parliament.

The result of the "house-to-house canvass" on the Sunday closing question has been favourable to that proposal in several Irish towns, and the results, in a complete form, of this mode of ascertaining opinion, will be published before the meeting of Parliament.

The medical examination of the body of a woman, which was found in the Thames on Friday, has shown that the wounds are such as may have been caused by contact with the masonry of the bridge. The body has not yet been identified.

It was decided at a meeting held on Friday at the offices of the Cheque Bank to continue the business of the bank on existing principles, but with certain modifications, which Mr. James Hertz has taken the opportunity offered by reconstruction to introduce. Practically the existing bank will be taken over by a new company formed by those of the old and such new shareholders as are willing to carry on the experiment. There will be no break in the business, and all the difference between the new bank and the old will consist in simplification of points of detail, and a limitation of the amount of capital that can be spent to further test the undertaking. Mr. Hertz will continue to act as managing director.

Ten additional magistrates have been appointed for the borough of Huddersfield. They are all Conservatives.

A heavy penalty has been inflicted by a stipendiary magistrate of Birkenhead on a publican for permitting drunkenness. The fine imposed was 10*l.* and costs.

The annual conference of the Licensed Victuallers' National Defence League was held at Bristol on Friday, Mr. Wadhams, of Birmingham, in the chair. About 150 delegates were present. Resolutions were passed condemning the present system of granting licences to grocers and disapproving the Sunday Closing Scheme and the proposed local licensing boards.

Dr. Bartle, principal of the Freshfield College, near Liverpool, was on Friday charged at Southport with refusing to vaccinate two of his children, aged eight and eighteen months respectively. The defendant said he had conscientious scruples against vaccination, as he believed that it did more harm than good. The magistrate fined him 20*s.* and costs in each case.

A letter appears in the Dublin papers from the late Lord Mayor of that city, Alderman M'Sweeney, who signs himself "Knight Grand Cross Order St. Gregory," refusing to allow a portrait of himself to be painted at the cost of the O'Connell Committee, a body who have been quarrelling bitterly over a "surplus" remaining from the interrupted "centenary" celebration of August last.

An elderly woman residing in Leith committed suicide under extraordinary circumstances on Wednesday. She had attached a rope to the post of the bed, and then threw herself over the side. Dr. Garland states that deceased must have endured great torture by slow suffocation lasting over several hours. An open Bible was found lying on a chair by the bedside. Deceased had been married three times.

At a meeting of the convocation of the London University on Wednesday, there was a long discussion on a resolution moved by Mr. A. P. Hensman, "That it is desirable that a new charter should be granted to the university, and that such charter should contain provisions enabling the university to grant degrees in arts to women." An amendment was moved, the effect of which was to leave the matter in the hands of the senate. On a division, the amendment was rejected by 33 to 26, and ultimately a second amendment was carried, by which the words "in arts" in the original motion was struck out. Convocation thus affirmed the principle of granting degrees in all faculties, including law and medicine, to women.

The efforts which have been made for some time past in Liverpool in the direction of inducing drapers and other similar tradesmen to provide seats behind the counters for their female assistants, to be used during the intervals of business, have now taken a definite shape. A number of ladies have begun to move in the matter, and the leading medical men of the town have signed a statement to the effect that the present prolonged standing is often very injurious to health.

Richard Banner Oakley, the manager of the Co-operative Bank, was charged at the Mansion House on Friday with obtaining 40,000*l.* from the public by false pretences, and with conspiring with others to effects that object. Mr. Wontner, who prosecuted, stated that the concern was started without capital, and with a promise to pay 18 per cent. to depositors. The actual deposits amounted to 40,000*l.*, but on the previous Saturday, when an execution was put in, the total amount found in the bank coffers was 11*s.* 11*d.* The clerks could not be paid, and the whole concern was utterly rotten. The defendant was remanded until Friday next, bail being refused. In the Bankruptcy Court on Saturday a receiver was appointed to the estate.

The Treasury have awarded a special pension of 300*l.* per annum to the widow of the late Commodore Goodenough.

It is rumoured that Viscount Emllyn, member for Carmarthenshire, will be raised to the peerage, and that the Solicitor-General will contest the seat.

ALBEMARLE STREET,
January, 1876.

DR. WM. SMITH'S EDUCATIONAL COURSE.

The success attending the "PRINCIPIA LATINA" and the "INITIA GRÆCA," which practical teachers have found the easiest books for learning Latin and Greek, has led to the application of the same method to the French and German Languages. There is an obvious advantage in a beginner learning a new language on the plan with which he is already familiar. These books combine the advantage of the older and more modern methods of instruction. Their main object is to make the study of the language as easy and simple as possible, to enable a beginner to acquire an accurate knowledge of the chief grammatical forms, to learn their usage by constructing simple sentences as soon as he commences the study of the language, and to accumulate gradually a stock of words useful in conversation as well as in reading.

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Johnson, Bros., and Co., Hobart Town. P.O.O., 11, 5s. 2d., subscription for 1875 received with thanks. P. P. C.—Crowded out.

* Several communications have reached us too late to be used this week.

ERRATUM.—Mr. James' fancy portrait of Mr. Spurgeon in our last (as quoted by "A Frequenter of Conventions"), was damaged by a printer's blunder—"gum" being substituted for "green." It should have been "in all the glory of green neckcloth and gay attire."

The Nonconformist.

WEDNESDAY, JANUARY 26, 1876.

SUMMARY.

THE Andrássy Note, having now been accepted by all the six Powers which signed the Treaty of Paris, will shortly be presented to the Porte by Count Zichy, the Austrian Ambassador, who will be supported separately by the representatives of the other States, and will demand a written reply, to be used in bringing pressure to bear upon the insurgents. According to a Russian semi-official statement, the Note demands no guarantees. It seems probable that the response will be favourable. The Ottoman Government must urgently desire a speedy close of the insurrection. The army which occupies certain fortified positions in Herzegovina and Bosnia is in a wretched plight. One-fourth at least of the force has perished during the last few months, many hundreds having been frozen to death; the insurgents have lately gained a signal victory near Trebinje, with a loss of 400 men to the Turks; and the casualties of the rebels are speedily made good from the Montenegrin frontier, with the prospect of being reinforced by a large body of Italians when the severe weather is over. In fact the revolted provinces have yet to be reconquered. How is that to be done? The *Times* correspondent at Constantinople describes the Ottoman Government as "eating its corn in the grass, devoting to the January dividend the funds which ought to be accumulating for future payments, trenching on its forthcoming resources, draining the taxpayers to their uttermost farthing, exacting some of the taxes in advance, and leaving the army and the functionaries of the State, high and low, unpaid to large amounts,—the very servants at the Sultan's Palace being five months in arrears of their wages,—and thus causing sore distress among the people without some danger to the public peace." A Government thus beset might well welcome the Andrássy Note, and even what it may involve, as a means of escape from greater complications.

On Sunday next the 225 elected members of the French Senate will be chosen by the delegates of the communes, who are mostly drawn from the rural districts. Thus, for instance, Paris and Lyons have each elected one delegate, while the departments to which they belong have named 221 and 335 delegates respectively. It may therefore be taken for granted that the "Conservatives" will have a majority in the Senate; but, as the Republicans have already three-fourths of the life senators, that majority is not likely to be large. According to the latest calculations at least 130 of the 300 members of the Senate will be Republicans of all shades, and there will be about sixty Bonapartists. The electoral struggle for the Chamber of Deputies will be more severe. The Government make no secret of the means they are using to secure a majority. To the complaints made at the sitting of the Permanent Committee last week as to the pressure exercised by the prefects, and the suppression of the street sale of newspapers, M. Buffet disdainfully refused to give any reply till after the meeting of the new Assembly. The mean attempts to gag M. Gambetta have not succeeded. That leader of the Left has been able to deliver a very admirable speech at a private meeting at Aix, the moderation and patriotic tone of which extort praise from his opponents. Eulogising the Constitution of March 25, he pointed out that political power was no longer in the hands of the few, that political teaching had exercised its influence on all classes of society, and that the present was a time for national reconciliation. He defined true Conservatives as those who defended the laws, the Constitution, and the Republic, and he strongly insisted on the power which a Democratic Senate would possess, and on the culpability of those who tried to create dissensions in their ranks, and to proscribe and calumniate politicians who faithfully adhered to the law.

The new campaign in the North of Spain has already commenced. General Martinez Campos has begun to operate in Navarre, and General Moriones is now attacking the fortified lines of the Carlists on the coast, at Oyarzun and elsewhere. The struggle is sure to be severe, if not protracted. The King wisely abstains from showing himself at headquarters at present. Meanwhile the election of the new Cortes has taken place. The Government have an overwhelming majority, and the clericals have secured only ten seats. Republicanism, once so popular, is alone represented in the person of Senor Castelar, whose absence would be matter of regret, and who is anything but an "Irreconcilable."

Voluminous despatches which have passed between the United States and Spain have been published at Washington, though the President declines to lay them before Congress. They make out, on the part of the former Power, a series of substantial commercial grievances, owing to the continuance of the insurrection in Cuba and the paralysis of trade there, but it is not proposed at present to seek for redress by force. The Americans have no desire for war, even with so weak a Power as Spain; and the indignation of General Grant exhales in an unseemly prophecy that the rebellion will never be put down, and that the independence of Cuba is sure to be eventually achieved.

The most important domestic event of the week is the appearance of Mr. Bright and his fellow members before their constituents at Birmingham. Of course the great meeting in the Town Hall on Saturday (Mr. Chamberlain, the Mayor, presiding) was as crowded, and Mr. Bright's reception as enthusiastic, as usual. Upon the chief points of his speech we have commented below. The threatened opposition to the vote of confidence on the part of trades-unionists almost melted away beneath the eloquent address of Mr. Bright, and the vote was carried with the faintest show of resistance; the right hon. gentleman subsequently making some frank and admirable remarks on the folly of aiming at class representation. We see that Mr. Dixon expressed an anxious fear that the Government would propose during the session the application of universal compulsion in education to the rural districts without universal school boards, and we are glad to see that the hon. member, on behalf of himself and the National Education League, promised to give any such one-sided scheme a determined opposition.

The casual elections are increasing in importance. Besides those which are pending in North Shropshire and Dorsetshire where the champions of the tenant farmers are carrying on a most vigorous campaign, and are likely to appear, generally to receive the support of Nonconformists—there are vacancies to be filled at Manchester and Burnley, which will fairly test the state of political feeling in Lancashire. We shall be surprised and disappointed if the Liberals in these two constituencies do not succeed in returning respectively Mr. Jacob Bright and Mr. Peter Rylands with flying colours. Manchester is a "three-cornered" borough, but the pending election will clearly show whether the Conservatives or the Liberals are in a majority, and whether the late Conservative member, Mr. Callender, really represented the predominant feeling in this great constituency.

A great and grievous railway catastrophe has darkened the week. On Friday evening, during a blinding snowstorm which obscured the signals, a coal train was shunting into a siding at the Abbots Ripton station, near Huntingdon, when the Scotch express caught the trucks in the rear, shattering carriages, blocking the line with the debris, and seriously injuring several of the passengers. While the wounded were being extricated, the Leeds down express, from which, it appears, the danger signals were not seen, dashed into the piled-up wrecks of the two trains with most disastrous results. Thirteen persons were killed on the spot, and more than twenty wounded by this double collision; some of the incidents of which are harrowing in the extreme. Amongst those who lost their lives were two daughters of Mr. Burdon-Sanderson, of Newcastle—their father and mother themselves being seriously injured—and the eldest son of Mr. Dion Bouicault, the dramatic author and actor; while Count Schouvaloff, the Russian Ambassador, had a narrow escape. A rigid inquiry into the catastrophe has commenced, and thus far seems to indicate that the driver of the Scotch express either did not receive adequate warning of the obstruction on the line, or failed to keep a good look-out. The calamity is more remarkable as the block system is in operation on the Great Northern Railway, which, if rigidly worked, should render accidents impossible.

MR. BRIGHT AT BIRMINGHAM.

THE inconveniences of an exalted political reputation must have been acutely felt by the right hon. member for Birmingham in conning over the subjects of his annual address this year. Public expectation on the eve of the Parliamentary session is naturally raised to a high pitch at the prospect of a great speech from Mr. Bright, and many a politician has doubtless anticipated the enunciation of a new Liberal policy, which would rouse the enthusiasm of the party. Some, perhaps, have been disappointed. But apart from Mr. Bright's belief that the Liberals already have "too much policy," he is probably looking forward to greater cohesion and more activity during this session in the Opposition ranks. At such a time, as an ex-Cabinet Minister, might have objected to embarrass his colleagues, and have wished to commit the Liberals to nothing which would prevent that general unity of purpose which he desires to promote. The right hon. gentleman in his speech on Saturday avoided all "burning" questions. Last year the evils of a State Church was the burden of his address—an address which has been of infinite service to the cause of religious equality. That question is not as yet, though it is fast becoming, one on which the Liberal leaders must make up their minds, and Mr. Bright cautiously abstained from any allusion to it. Indeed, the *Times* thinks it remarkable that he "should give a long address and should make no allusion to disestablishment; that he should neither prove its political expediency nor prophecy its near approach." His abstinence in this as in other cases may possibly be set down to the fact that the question will not be a prominent topic during the coming session, and that he shrinks just now from committing his friends to a policy not yet ripe for legislative handling.

Mr. Bright's leading topics were two—the reasons why the working classes should have more confidence in the Liberals than the Conservatives; and the necessity of beneficial legislation for the country districts, now that the towns have obtained such large measures of reform.

The arguments of the right hon. gentleman on the first point were a forcible reply to Lord Derby's question at Edinburgh, "Why should the working man not be a Conservative?" and may have been intended as an indirect appeal to some of the artisans of Birmingham, who in their zeal for class representation were showing a disposition to ignore the services of their Liberal members. The task was an easy one. Should the working classes give their confidence to the party which had passed this grand series of measures in favour of the political enfranchisement and material prosperity of the people at large, or to the party which had persistently opposed them? The subject is not a new one. It has been often discussed, though not often with the force and life that Mr. Bright was able to throw into it; and he unquestionably made a good point when he said that the Liberal party, "since the time of the passing of the first Reform Bill, has shown a sense of justice and an unselfishness in its policy which has never been shown by what is called the Conservative party."

But gratitude does not reckon for much in political life, but is rather "the lively sense of favours to come." What then are the Liberals to do in the future? Their leaders are certainly not prepared at present to unfurl the flag of religious equality, and Mr. Bright gives us no indication that such an event is near at hand. That must still be the task of their supporters in the country. Meanwhile Mr. Bright, more distinctly than has been before advocated by any Liberal leader, asks that the party having done so much for the towns, ought to do something for the counties. "Why," he says, "should not we enfranchise the population of the counties and give freedom to the soil which they till?" The Liberals, he argues, are in a great minority, because the Conservatives sweep the counties, and have in the county constituencies a majority of about 100. These are the constituencies where all the working men are excluded. Give them the franchise to which they have a clear right, and other reforms will be achieved. They want self-government, power to deal with the educational problem, and the right to dispose of their property without legal hindrances. These are the things which working men in towns should help their brethren in country districts to secure—enfranchisement and a reform of the Land Laws. His exposition of the advantages that would accrue from the carrying out of this policy was eloquent, convincing, and exhaustive; and the realisation of these aims would doubtless diminish the inordinate power of the landed interest, increase the independence of the agricultural labourers, prove a valuable

educational process to the entire rural population, and bind all classes more closely together. But the views expressed by Mr. Bright on Saturday, are open to the criticism of the *Times* that they "imply a surrender of the immediate future to the present holders of political power." "The waiting game," it is added, "may be a wise one in the end, and in the turns and changes of events it is pretty sure sooner or later to be successful. But when we find that one of the great leaders of the Liberal party has absolutely nothing that he wishes to tell us about the most pressing questions of the day; when he has no opinion to state on matters which are being eagerly discussed all around him, we must conclude that he has no formed intention of offering battle to his opponents, and that his choice of generalities has been made because there is nothing in particular upon which he has any present occasion to deliver himself." But is it any disadvantage to the country, under present circumstances, that Mr. Bright should play "the waiting game"?

If, however, the reforms sketched out by the right hon. gentleman have little relation to the politics of the immediate present, they are of real importance as leading up to the emancipation of our mixed rural population from the supremacy of the squire and the parson. Though railroads and the press are doing much to weaken it, the spirit of feudalism is not dead—not even (as we saw last autumn) in metropolitan counties; and it is fostered to a large extent by those laws which encourage the accumulation of large properties in few hands. As things are, Mr. Bright is, we fear, greatly in advance of many of his colleagues, though we are bound to recognise the signs of a disposition on the part of the Marquis of Hartington to discard prejudices, and follow wherever his party leads the way. Is not this better than the venerable Whig doctrine of standing still and being left behind? Still, the senior member for Birmingham has placed himself at the head of the Radical wing of the party. He suggests a difficult enterprise, but it is one worthy of a great effort. You can hardly have an assimilation of the franchise without a redistribution of seats—which is really the touchstone of a Liberal political policy. When Mr. Bright tells us that Birmingham, which returns three members, has a constituency equal to the aggregate constituencies of a number of small boroughs represented by twenty members, it is evident what glaring anomalies have yet to be removed before we shall get a true representation of the country in Parliament; and we find in this illustrative fact an easy explanation of Mr. Disraeli's signal success at the last election.

Whether or not the proposed county reforms precede or follow the legislative embodiment of the principle of religious equality, they are part of the same emancipating policy. The rural districts are still the monopoly of the owners of the soil—of a caste, in fact—because the rest of the population have so few means of protection; the law as well as tradition and social customs being adverse to them. There is a large element of Nonconformity and Liberal sentiment among the occupiers of the soil which needs the alliance of the unenfranchised householders of the counties for its adequate development. It is now suppressed by the combined influence of the landlords and the clergy—the latter being almost invariably on the Tory side. Mr. Bright remarked on the rarity of a Nonconformist being found on the county bench of magistrates. To this he might truly have added—and it is a phenomenon peculiar to our times—the rarity in many entire districts of a Nonconformist tenant. The extension of the county franchise would certainly be one means of preventing the extirpation of Dissent in the rural districts, and the removal of enactments which prevent the reasonable division of landed property would be another. We trust, therefore, the cue given to the Liberal party by Mr. Bright will be followed. Many years will perhaps elapse before his views are embodied in the programme of a Liberal Ministry. And whether a redress of county grievances should precede or follow the demand for disestablishment is entirely an open question, which will one day be decided rather by outdoor opinion than by the wishes of the leaders of the Liberal party.

DENOMINATIONAL ENCROACHMENTS.

THERE can be no doubt that if the present Ministry had the courage of their opinions, we might look forward with certainty to the proposal of a measure during the coming session, which would aim at making denominational schools entirely independent of voluntary subscriptions. We are perfectly aware that the condition we have named does not exist. But

what alcoholic courage is to demoralised troops that clerical clamour may be to a wistful but cautious Government. And clerical clamour seems not unlikely to receive unexpected support from one of the last quarters where they would themselves have dared to look for it, the greatest school board in the land. The School Board for London, not because of any distinctive characteristic—for in regard to educational politics a more colourless board could hardly exist—but because of its size and of the vast population under its care, is supposed to possess great influence. The supposition is scarcely consistent with the contemptuous manner in which the wisest proposal yet made by that board, its scheme for the improved instruction of pupil-teachers, has been curtly rejected by the Department. But it is not improbable that a suggestion more in harmony with reactionary tendencies at headquarters might meet with a more favourable reception.

This, at any rate, is the belief of Mr. Francis Peek, who recently succeeded in persuading his colleagues to pass a resolution by a very considerable majority in favour of memorialising the Education Department to obtain increased imperial grants to public elementary schools. The fact that several educational Liberals, notably such men as Mr. Currie and Mr. Lucraft, voted in favour of the resolution, proves that the division was taken on a false issue. These gentlemen were thinking only of the relief they might possibly obtain for their constituents, already groaning under the burden of local rates. But it is only justice to Mr. Peek to say that if a false issue was raised, it certainly was not his fault. Always straightforward in the enunciation of his ecclesiastical Toryism, this gentleman did not in the least seek to conceal the real direction of his sympathies. As it was said by Lord Macaulay of the Puritans, that their objection to bear-baiting did not arise from the pain given to the bear, but from the pleasure given to the spectators, so it may be said of Mr. Peek that his objection to the present system is not suggested by the sufferings of ratepayers, but rather by the perhaps premature rejoicing of liberal educationists. This was clearly seen when, as the result of his resolution, he brought up for consideration the memorial he proposed to send to the Education Department. That document was described by Mr. Picton as simply a "denominational manifesto," and this description was endorsed by succeeding speakers on the same side. Amongst many other doubtful assertions, we find it commits the board to a declaration that sectarian schools have been unfairly affected by the Elementary Education Act of 1870; that the promise by the late Government of a substantial increase in the grants has not been fulfilled, and that the protection and encouragement of such schools is absolutely necessary to guard the rights of conscience. Whether we may have to congratulate Canon Gregory on his success in making a tool of the London Board we cannot yet say, as the discussion is to be continued this day. But whether or no, the jubilation of the sectarian Press seem to indicate that it is considered a great victory has been gained.

We shall confine our present remarks to two points on which the case for the denominationists mainly rests—we mean the alleged non-fulfilment of the promise made by the late Government, and the religious interests both of society at large and of the individual conscience. On the former point Mr. Thomas Scrutton adduced from the report of the Education Department some telling statistics, which, notwithstanding Dr. Rigg's self-confident onslaught in the *Standard*, remain unrefuted, and appear to us simply unanswerable. It should be borne in mind that what Mr. Gladstone promised was not that a uniform or average increase of 50 per cent. in the amount of grant should be given, but that the scale of payments should be so altered that a maximum of half the school expenditure—not, however, exceeding fifteen shillings per child—should be attainable. It should be observed that the conditions have since been made more favourable, and that seventeen or eighteen shillings may now be earned. Taking the budget of the National Society Mr. Scrutton showed that for the year 1873-4 the income balanced the expenditure within a deficit of about 35,000*l.* On the other hand he pointed out that the deductions made by the Department on account of generally preventable causes in accordance with the code would have very nearly stopped the deficit; for instance, fines of 1,275*l.* were inflicted for employment of teachers with deficient qualifications, 3,725*l.* for faults of instruction, 4,934*l.* for insufficient staff. Then there is a large item of 13,221*l.* deducted in cases where the grant exceeded half the expenditure. It would probably be contended that this last is not a preventable cause of loss. We maintain, however, that if the enthusiasm in favour of

"voluntary schools" is so great as their supporters represent, there ought to be no difficulty whatever in so increasing the expenditure as to save that sum. In fact, Mr. Scrutton quoted the accounts of several schools in which the grant earned was quite up to, or within a few pence of, fifteen shillings. Besides, Mr. Scrutton showed that the failures in examination made by children who had attended the full number of times and were actually presented amounted to 68,000*l.*, or nearly twice the deficiency in the National Society's accounts. Now, if this is not a preventable cause of loss, payment by results has little or no meaning. The argument was applied also, with equal effect, to the accounts of other voluntary school societies, and it was made perfectly clear that unless voluntary schools are to be allowed to escape all dependence whatever on voluntary subscriptions, the complaints made of the present system are altogether unreasonable. In reply to all this, Dr. Rigg, in the *Standard*, can only say that Mr. Scrutton was mistaken in a comparison that he drew between the results yielded by board schools and those given by their denominational rivals. Whether this was so or not we shall not presume to say; but we maintain that it has nothing whatever to do with the point at issue. Mr. Peek argues that the code does not allow large enough grants. Mr. Scrutton replies that sectarian schools have fallen far short of the amounts they might easily have earned. Will Dr. Rigg undertake to show that they have not? If he can, he will say something to the point. But any possible mistake of Mr. Scrutton's on a totally different subject cannot affect this issue.

Mr. Peek's point of view, however, is not so much financial as sentimental. He fairly acknowledges that on any really voluntary system the denominational schools cannot maintain their ground. The Lord Mayor, in seconding Mr. Picton's amendment, appeared to be of the same opinion, and, greatly to the horror of his Tory friends, actually rejoiced in the inevitable spread of board schools. But Mr. Peek believes the existence of sectarian schools to be essential to the rights of conscience. If his ground for this is that parents ought to have a choice, we wonder what he thinks of those country parishes where the only school accessible is a purely ecclesiastical seminary. But from his letter to the *Times*, and that of Dean Close, we gather that the principle advocated by his party is simply that of the duty of Government to provide religious institutions and religious instruction for the people. Thus once more the denominationists choose to stand or fall with the cause of the Establishment. This is involved in the whole of this correspondence on the action of the Birmingham Board. The religious instruction there given on the voluntary principle by ladies and gentlemen of Christian character, is treated with contempt because it is not the work of State-trained and State-paid teachers. The *Times*, in a leading article, thinks good to sneer at Mr. Dale's reference to the 300,000 Sunday-school teachers of this kingdom. In fact it appears clear that, in the view of this party, religious instruction is not that loving influence of soul over soul which is but little dependent upon intellectual knowledge; it is rather the inculcation of dry facts in sacred history and archaeology which require a trained teacher to drive them into reluctant minds. Be it so; we only desire that the issue should be clearly raised. Of this we are quite sure, that when the Free Churches come to understand what the official teaching of so-called religion in our national schools really is, it will not be tolerated very long.

Prince Bismarck is seriously ill, and will perhaps be confined to his room for some time.

The nomination for Dorset has been fixed for Saturday next, and the polling for Thursday, February 3. Both Conservative candidates, Capt. Digby and Mr. Robert Fowler, are expected to go to the poll.

THE CHANNEL PASSAGE.—The signal success which has attended the Castalia on the Channel station between Dover and Calais has led to the formation of a company with a capital of 240,000*l.*, for the purpose of constructing a new steamship for the same route on the same principle, but with improved speed and accommodation. Full particulars of the projected enterprise will be found elsewhere.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—The only reliable kind. Dr. Edward Smith, F.R.S., late Medical Officer to the Poor-Law Board of Great Britain, writes:—"We think it a great advantage that there is one kind of Cod Liver Oil which is universally admitted to be genuine—the Light-Brown Oil supplied by Dr. De Jongh. It has long been our practice, when prescribing the Oil, to recommend this kind, since, amidst so much variety and uncertainty, we have much confidence in its genuineness." Sold only in capsuled Imperial Half-pints, 2*s.* 6*d.*; Pints, 4*s.* 3*d.*; Quarts, 9*s.*, by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.—[ADVT.]

Literature.

HEINRICH HEINE.*

We know of no life whose record leaves a more melancholy impression than that of Heine's. Born a Jew, living amongst a people who hated and persecuted Jews, having a deep and sincere respect for his religion, he nevertheless, from fear of the social stigma it involved, relinquished its profession. He became a Christian in name, and loathed the perjury he had committed. A Liberal in heart, and by conviction, he arrogantly despised the masses of the people by whom alone Liberal ideas could be realised. A poet, richly endowed by nature, he was forced by circumstances to relinquish the exercise of his highest abilities, and to injure his delicate sensibilities by strife and controversy. Loving his country, in spite of his contempt for its manners, he was a forced exile from it just when it became apparent how great a literary treasure she possessed in him. Delighted with the refinement, luxury, and ease of French society, he lived for years in its midst a bedridden paralytic, incapable of enjoying what he valued most. Finally and worst, a man of fine moral insight and of tender feelings, he lived in a way that injured his conscience and destroyed the harmony of his spirit. This man, whom nature had so richly endowed, who was highly cultivated in mind, to whom had been committed the vocation of a political liberator, is known only as the author of a few charming lyrical poems, essays, sketches of travel, and a number of fugitive papers, some of which are so repulsive in their character that they will never be translated from the language in which they were written. His own wish was that he might be finally remembered as a soldier in the war of liberation. This wish will never be realised, though, undoubtedly, he laboured hard in that direction. But his services were too indirect, they were rendered in a too supercilious and half-playful manner, to be regarded as serious or seriously helpful to the cause. Whatever his intention may have been, it will be the fate of Heine to be known as the Aristophanes of German writers—at once as the tenderest of poets and the wittiest and severest of censors. He was never dull, but he was not always wise. Mr. Stigand has undertaken to do for him his works, and his opinions, what Mr. Lewis did for Goethe—make them familiarly known to the English reader who may be ignorant of German. As we have read these volumes we have wondered occasionally what Heine would himself say to them. His works and words occupy so large a space in them that they are preserved from dulness; but is it possible to help feeling occasionally that their compiler deserves the censure of Philistinism? If to be a Philistine is to lack insight, to use mere force or abuse, where gay criticism and persuasive reason would avail, then certainly Mr. Stigand is, in his treatment of Germany and German affairs, a Philistine. However, this must be a matter of opinion. Germany at the present time is on her trial. Heine found fault with her for her bad manners; we may have to object to her false or selfish politics; and much that Mr. Stigand says may turn out to be true, though we hope not.

We very heartily thank our author for the account that he has given us of a man, who seemed destined by nature to be eminent, but who, by a fatal defect of his moral nature, missed that eminence for which he was destined. In our view he was neither politician, social reformer, nor philosopher. We look upon him as a literary man, as an art critic, and a poet. In this light he interests us; as occupying any other position he repels—at least, saddens us.

Of Heine, the poet, no true estimate can be formed by those ignorant of the language in which he wrote; and it is scarcely a discredit to Mr. Stigand that he has failed to convey any adequate conception of the exquisite tenderness and delicacy of the poems he has translated. He has failed to do what no one has yet succeeded in doing; but we must say he has failed more conspicuously than some others who have made the same attempt. The following verses will serve as an example of the translator's metrical skill, and of the author's fancy. They are taken from a poem addressed to his sister:—

My child, two children then we were,
Two children small and gay,
When we beneath the hen-roost crept,
And covered us up with hay.

The cases square within the court
We papered nearly up,
Each had a house, to each we went,
By turns to dine and sup.

* *The Life, Works, and Opinions of Heinrich Heine.* By WILLIAM STIGAND, author of "Athenais; or, the New Crusade." Two volumes. (London: Longmans and Co.)

Our neighbour's cat came often there,
To pay a morning call;
We made her bows and curtsies low,
And compliments great and small.
We asked her now about her health,
And of the cold in her head;
Since then the self-same things fall oft,
To many old cats have we said.

Much more successfully Heine's prose writings have been dealt with; and these two volumes contain so much of them that they have a really permanent value for all who enjoy descriptive writing and dexterous wit. Heine was a wanderer. He lived in various parts of Germany, travelled much through Italy, came over to England, and finally settled down in Paris. Of all his locations he gave sketches, and with these descriptions he mixed up imaginary conversations, humorous anecdotes, and occasionally infamous satires upon those he disliked. Mr. Stigand has pieced these materials together in such an order that we have a most interesting story of a varied, strange, and almost tragic life; the tragic elements belong to the sorrow and the passions of Heine. Nor is the character in which these elements were blended left without criticism by the biographer. No one who reads these volumes can doubt their author's devotion to his subject, nor his sympathy with Heine's political purposes; but at the same time he holds an independent position. He says, and we think judiciously, that Heine as a poet of love was wanting in its true and purest conception; that "love between man and woman which is but one form of that all-embracing love whose highest expression is Christianity." . . . "One of the chief tests of the character of a poet's genius is the fashion in which he conceives this very passion of love, the chivalrous ideal of which has had so incalculable an effect in ennobling and purifying modern life." . . . "But Heine had no sympathy with the chivalrous spirit; he had as little sympathy with it as he had with the early Christian spirit of martyrdom and abnegation, and, considering his Hebrew descent, there can be little cause for astonishment at his permanent estrangement from the finest traditions of Christian Europe. His love is of the earth earthy, and there is not one of his poems which might not, so far as the sentiment goes, have been written by an Oriental." How much this explains in Heine's life, those who know its details best, will see. If, however, there was the cause of sorrow in the man, there was also the source of gaiety and laughter. His writings abound in humour, something like that of Sterne; half reflective, or suggesting a philosophic spirit in the writer; and half playful, suggesting a lack of depth and seriousness. It is impossible to give examples of this characteristic in this paper. We could easily fill a page with instances, and should then probably regret some witty sayings that had been omitted.

Apart from the man Heine, this book has a special political significance. It contains a summary of the history of Germany during the first half of this century. There are many statements of opinion with which we cannot agree, and, as we have already intimated, there is much in the spirit with which Germany is regarded that we regard as intolerant. In spite of these drawbacks the book has its value as a picture of the condition of Germany before the conquests of Napoleon, of the changes desired by men like Heine, and of the causes that have tended to make Germany what she now is. Added to this, Mr. Stigand has given us, partly as the result of his own reading and observations, partly in the words of Heine, a clear sketch of the literature, art, and social life of the nation. These various elements make up two volumes of deeply interesting matter. We confess to an occasional feeling of weariness which came over us on reading some passages which seemed to us irrelevant and unnecessary; but, on the whole, we commend this work to all who desire interesting sketches of art and manners; and who would know more of the experiences possible to the mind of man.

"OUR LAWS AND OUR POOR."*

Mr. Peek has written a valuable and suggestive book on a truly great subject, or rather congeries of subjects. For we daresay it is the experience of all who interest themselves in social reforms that one subject is soon found to touch others, however remote-seeming at first, suggesting the quotation, "One thing is set over against another, and there is nothing single or separate." He anew demonstrates—that is a commonplace with those who have studied

Our Laws and Our Poor. By FRANCIS PEEK, Member of the School Board for London, and Chairman of the Society for Promoting the Boarding-out of Pauper Orphans. (John B. Day.)

Dr. Chalmers' politico-economical writings, and followed the history of the Elberfeld system—that the effect of the Poor Law has simply been to pauperise large sections of the industrious poor—has led them to look on themselves as provided for in the case of illness or old age, and has discouraged habits of industry, thrift, and foresight. Some of the cases he gives are really very striking. This, for instance, is most conclusive:—

The injurious influence of the Poor Law was illustrated in a remarkable manner a short time ago in a small country town. A benevolent gentleman of influence was anxious to establish a provident savings-bank, and called a meeting of the working-classes, with a view to enlist their co-operation. He urged upon them the duty of saving during the period of health and strength for times of sickness and old age, and at first appeared to carry the meeting with him. At length, however, a labourer rose and asked to be informed whether, in case he should give up his beer, and, by constant industry and application, save sufficient to keep himself and wife, when no longer able to work, in the necessaries of life, he would thereby be placed in any better position than another man, who spent everything he earned on himself and then claimed parochial relief? Of course, no advantage was, or could be shown, and the philanthropist's scheme fell to the ground. This simple incident," he well adds, "is very suggestive of the evil influence which the Poor Law has exerted, and still exerts, upon the working classes. They assert the right to spend all they earn without concern for the future, and feel neither shame in claiming, nor gratitude in receiving, the sustenance to which the law declares them entitled."

Mr. Peek pleads well for the wise application of the principle embodied in the Artisans' Dwellings Act, pointing out that it is the duty of the State to deal with the enemies of society—bands of robbers or assassins—and showing that those who maintain fever-dens are as much enemies of society as robbers or assassins. "The Orphan's Wrong" chapters deal with the many forms of injustice done to "the children of the State," first in juvenile imprisonment, then in huge workhouse schools and in other forms. We find much to agree with in the chapter on "The First Principles of Justice." There is a vast amount of truth in what Mr. Peek says about restitution, especially in minor cases of theft. Though a member of the Howard Association, and to all appearance a very active one, Mr. Peek does not see his way to get rid of flogging for crimes of violence, and presents some very cogent arguments in its favour, as anyone may see by reference to pages 94-96.

We do not say that we fully agree with all Mr. Peek has written on this head; but it is a circumstance worth noting that a thorough practical philanthropist who has thought out the matter does so write. At p. 115 Mr. Peek ventures the assertion that there is "no great difficulty in making criminals self-supporting." The great difficulty is to make prison life sufficiently penal, and to make the criminal self-supporting through the whole course of his sentence—the difficulty, strange to say, being most felt with the very short sentences, and with the initial part of the long convict ones. But that is a matter on which there is far too much to say for present space. Mr. Peek refers to a certain jail, where the governor is able to tell the prisoners, on leaving, "that they have earned nearly double the cost of their keep." Would he have any objection to tell us what jail this is? We have found that the force of the difficulty has always recurred, practically, when we have come into actual contact with such jails.

DR. CANDLISH ON THE EPHESIANS.*

Dr. Candlish published during his lifetime several volumes of expository discourses—on Genesis, the First Epistle of John, Romans xii., and First Corinthians xv. None of his other courses, however, were left we are told in a state such as to warrant publication, except the lectures on the latter part of the Epistle to the Ephesians, which were written and delivered at intervals during the years 1863-9. Part of this series was published in 1871 in a little volume entitled "The Relative Duties of Home Life." It has been thought proper now to publish the whole series, along with a few sermons on texts in the earlier or doctrinal part of the Epistle, which seemed a fitting introduction to the practical subjects mainly treated.

This volume will, no doubt, be welcomed chiefly by the congregation to which Dr. Candlish ministered, and by those who stood in other personal relations to him. But it is worthy of a wider circulation. Its author had to play so prominent a part as an ecclesiastical leader and statesman, that one half of the man was un-

* *Paul's Epistle to the Ephesians Expounded in a Series of Discourses.* By the late ROBERT S. CANDLISH, D.D., Minister of Free St. George's, and Principal of the New College, Edinburgh. (Edinburgh: Adam and Charles Black.)

known or overlooked by the general public. Some of his theological writings, moreover, especially his "Treatise on the Fatherhood of God," were so subtle and so clearly reasoned, that even sympathetic readers were but little drawn to the man himself. But his lectures on the "First Epistle of John" revealed a man of wider nature than he was generally credited with, a man who could appreciate the Christian mysticism of John as well as the dialectic strength of Paul. His Sabbath morning lectures—would that English congregations could hear such teaching—are full of practical teaching as well as of careful exposition, and are worthy of a man who "watched for souls." They are genuinely Christian and in no sense sectarian, and embody his own idea of the Unity of the Spirit, which he describes as "the unity of holiness and of love." "No doubt," he says in a sermon on Eph. iv. 3, "the unity of a common badge, or of a common dress, a shaven crown, a red cross, a peculiar gown or hat, scarlet stockings, and the like, may be more discernible, and discernible with less trouble. It may be more deceptive, nevertheless; specious, yet hollow; a seeming oneness, covering all yet infinite diversities. But true holiness and true love are everywhere and always the same. And there is nothing under them. They cover nothing. Where holiness and love prevail, there can be no diversities. All holy and all loving persons speak and act alike, because they think and feel alike. Is not that the true ideal of the Holy Catholic Church, holy and loving persons associated together?"

TWO NOVELS.

Kate Randal's Bargain. By Mrs. EILLOART. (Samuel Tinsley.) Mrs. Eilloart is a little fretful with the reviewers, some of whom seem to have told her that she writes moderately well enough for a woman. Now, we have never said anything like that of either Mrs. Eilloart or of any of her sister-writers, and have been generally glad when one of our authoresses's novels has fallen in our way, and of this work we are inclined to say that, although some of the characters might be pleasanter, it possesses two thoroughly good qualities—knowledge of life and of human nature, and here and there a thorough dramatic power. Kate Randal was one of the daughters of a broken-down spendthrift squire. Seeing, according to her notions, that there was nothing else to be done she married for position and money—having not the smallest love for her husband. This was her "bargain." Millicent, her sister, was of domestic tastes, with that self-sacrificing sense of duty which is sometimes found, and most generally where the object of it, as in this case, is utterly worthless. Millicent staid by her father and kept with him to the end. She never dreamed of making a bargain, but, after all, she made a good one, obtaining both love and honour. Kate found her mistake not long after marriage, when she met the man she loved and did love, and then came a period of terrible temptation, which is described by Mrs. Eilloart with real power. She conquered herself, and the conquest is very finely told in the last pages of the work. One character Mrs. Eilloart draws with strong lines—that of the Ritualistic priest, with his monastic vows, to whom Kate goes in her heaviest period of mental distress, and "confesses" to him. The fellow soon after makes love to her, and the scene that follows, with Kate's scorn and the priest's writhing humiliation, is one of the best in recent works of fiction. "Kate Randal's Bargain," notwithstanding some drawbacks too characteristic of some modern novels, is good both in purpose and in execution.

Constantia, by the Author of "One Only" (Sampson Low, Marston, Low and Searle) is a two-volume novel that might easily have been made into three, but is a great deal better as it is. The tale is a simple one, with no mystery and no particular plot. Constantia is the daughter of a hermit clergyman, a young lady of statuesque beauty and great but undeveloped power of character. A young gentleman arrives in the parish of which her father is rector, sees her, and sees her with a not strange result. Nothing was to part the lovers—nothing, but one is passionate and the other is proud, and through a meddling interference they are parted—wide as the poles asunder. It would not be fair to tell the result; we can only say that the ordinary novel-reader will not be displeased with it. But this is, in some respects, not an ordinary novel. There are no startling scenes, no wicked people, no murders, no gross violations of the Commandments. It is a quiet book for a quiet hour, and at that time it will be enjoyed. Artistically, the best character is that of the rector's wife, but she is not the most pleasant.

SCHOOL BOOKS.

CLARENDON PRESS SERIES.—*The Scholar's Algebra.* An Introductory Work on Algebra. By LEWIS HENSLEY, M.A. (Oxford: at the Clarendon Press.) Mr. Hensley is favourably known as the author of the "Scholar's Arithmetic"; a work of great ingenuity, and displaying a true teaching power. In introducing this work the author says, "I have thought that some works on Algebra have too much the air of abridgments of larger works, and that it would be an advantage to approach the subject with more freedom, with a natural arrangement, and with greater care not to lose sight prematurely of the subject-matter in the complexities of analytical exercises." When we say that Mr. Hensley has succeeded in doing this, our readers will infer that he has produced a very original work. This is indeed the case; nor have we met with an algebra aiming at the same ends as this which has pleased us so much. It is divided into three parts. The first deals with the symbols, signs, and elementary rules; the second and third parts contain the application of these rules to the business of algebra proper. The author's "Scholar's Arithmetic" determined the arrangement of this work. This again is the generalisation of that. It is assumed that the student is thoroughly acquainted with the processes of arithmetic before beginning algebra. If this assumption is correct, we are persuaded that this work will be found to be one of the simplest introductions to the accurate knowledge of elementary algebra.

ENGLISH SCHOOL CLASSICS.—*Lord Macaulay's Essay on Hallam's Constitutional History.* Edited with notes by HUGH F. BOYD.—*Notes to Scott's Waverley.* By H. W. EVE, M.A.—*Extracts from Goldsmith's Vicar of Wakefield.* With Life of the Author, Introduction, Connecting Narrative, and Notes. By C. SANKLEY, M.A. (Livingtons.) These are admirable text-books for the study of English literature. We have expressed our approval of the series as a whole, and we need only say of these additions to it that they are worthy of their predecessors. We call the publisher's attention to the fact that our copy of the "Vicar of Wakefield" is a heap of confusion as to the order of the pages, and is defective. Other copies may be in the same condition.

BRIEF NOTICES.

Cookery for Invalids, Persons of Delicate Digestion, and for Children. By MARY HOOPEE, Author of "Little Dinners," "Wives and Housewives," Professor of Domestic Economy Crystal Palace School of Art, &c. (Henry S. King and Co.) The author of "Little Dinners," one of the most admirably compact books of the kind, has laid the public anew under obligation to her by this volume. It is full of information, capitally arranged, is clear and simple in style, and cannot but be welcomed in thousands of households. The author knows her subject practically; but has taken care to advance to scientific principles, which she communicates with more than ordinary tact and care.

The Christian Family, a Monthly Magazine. Vol. IV. 1875. (Elliot Stock.) There is a great deal of sound information and pleasant reading in this volume, which is varied and right well edited every way. The fiction is exceedingly good, and avoids wholly the mischievous tendency to sensation, now so fashionable. But the editor when he takes a short tale or bit of poetry—as in the case of "Taken" (a singularly apt title in this case)—should at least in fairness signify his source. *Sunday Magazine* at the foot of this piece would not have taken anything from its value, or from his skill in editing.

The *Argonaut* volume for 1875 (Hodder and Stoughton) also claims our attention. It is professedly an instructive magazine; but it is always brightly and attractively written, and scientific and artistic matters are simply dealt with without any token of condescending to the capacities of the young. We would especially refer to "Form Figuring and Force," by Mr. Culford; to Mr. Wyke Baylis's articles; those of Dr. Gladstone; and that on "Our Canal Population," by Mr. George Smith. The travel papers and the correspondence are well done, and the obituary notices of eminent persons are more than ordinarily informing—particularly those of Hans Andersen and Bishop Thirlwall. We cannot imagine a better magazine for young men, who are more desirous of laying in a store of useful knowledge than of merely passing away the time in light reading.

Immanuel's Land, and other Pieces. By A. R. C. If we are not much mistaken we have met with several of these pieces before. They are charac-

terised by subdued fervour, correctness of versification, and are full of spiritual insight which might well give many of them a place among received hymns. We would especially refer to "I mourn because of Him," "My King," and "Closer than a brother," though careful finish is perceptible throughout, and if sometimes a little more depth and glow might have been desirable, they are always remarkably smooth, polished and pleasant to read.

The Finest of the Wheat; or, the Bread of Forgiveness. By L. A. B. (Strahan and Co.) This book forms really pleasant reading, but it promises more than it realises, and in spite of its careful style and evidence of study, is rather disappointing. Nevertheless, it may be found very suitable for the dressing-room table, or for the sick room, as it has been got up with great taste, and is divided in such a manner as would readily yield itself to disconnected reading. It is suffused with tender thought, savoured with Evangelicalism, and is broad enough to be welcomed generally. The author delights in quoting poets, but often incorrectly. Sadie's beautiful poem at p. 66 is not printed as she wrote it, and the last line is so fatally misquoted as to spoil the whole—more especially that the misquotation has all the force that talics can give it.

NOTES OF A TRIP TO THE EAST.

(From an Occasional Correspondent.)

SOMEWHERE IN THE RED SEA,
Dec. 29, 1875.

A trip to the East is not now—thanks to Waghorn and de Lesseps—so adventurous a journey nor so serious an undertaking as it was in former days; but at a time when interest in the great highway to India has been revived and stimulated, even a very poor sketch, if it includes anything of interest about the Suez Canal, is quite likely to be acceptable to your readers.

I am beginning to think myself quite an old traveller in this direction. This is my third journey eastwards, and I have tried also a variation in the means of transit. Once, outward, I have travelled by the Peninsular and Oriental Company; once by one of the steamers irreverently called "ditchers"; and twice, homewards, by the Messageries Maritimes. This time I again choose to travel by the French line, and we started from Marseilles on the 19th inst. The terrible weather which prevailed in England, and all over Western Europe, at the beginning of the month, was then at an end, and I had a most enjoyable journey all the way from London to Marseilles. The journey to Marseilles is indeed, in ordinary circumstances, not at all so formidable an affair as many seem to think. I left Cannon-street Station on Friday at 7.50 a.m., and I had got most comfortably to Marseilles by half-past twelve on Saturday. To make the journey thus promptly, however, it is necessary that the train from Calais to Paris be punctual. There is just time, and no more, to get from the one railway to the other, and to have a little dinner or tea before starting, the hour of departure being 7.15 a.m. Another train starts at 8 p.m., but it is slower, and involves a much later arrival at Marseilles. I wish to say here, also, that I was much pleased with my travelling companions by rail. The train was somewhat crowded, and during a good part of the journey we had in our compartment five gentlemen, two ladies, and two children, one of them a baby of fifteen months. I was the only English-speaking member of the company; but we got along most pleasantly. My French was just good enough to enable me to ask questions and to understand about one-half of the polite answers given me. But what struck me was the great kindness and consideration shown by these four French gentlemen to the children—to the baby especially. I have sometimes seen a different state of things when travelling by railway at home. We think we are better family men than the French, but the impatience and discourtesy with which our young travellers are often treated are not at all creditable to us. And just one word more before we start. One of the gentlemen, a most sprightly fellow, was an inveterate smoker of cigarettes. At every station he was up and out, and no sooner was he on the platform than the cigarette was lighted, and it was most industriously smoked until the train was just about moving. But it was never brought into the carriage, and there wasn't any attempt at a polite kind of coercion which I have sometimes found smokers at home apply to their fellow-travellers.

We start from Marseilles promptly at ten on Sunday morning. I may be permitted to say, perhaps, that much as I like travelling by the French steamers, I do not like their persistently choosing Sunday as the day of departure. It is not that it only happens occasionally—it is the deliberate arrangement for all the year through on the line to the East, and on other lines as well. The steamer to Algiers, belonging to the same company, started also on Sunday—just half-an-hour before us. On this point I would only further remark that the company shows every desire to defer to the wishes and provide for the comfort of English passengers, once they are on board, and I should be pleased if passengers who think with me in this matter would,

as they have opportunity, express their wishes to the commandants or commissaires of the steamers. The latter gentlemen are as a rule very accessible, and they are most affable and obliging.

Our steamer is the Djennah, one of the three largest of the Messageries Maritimes fleet, with accommodation for eighty first-class passengers, and about an equal number of second-class. But at the present time the busy season on the outgoing passage is over, and we have only forty first-class passengers. One result is that we can each have the exclusive use of a double-berthed cabin, a very delightful privilege to have in a journey such as this. The company is, as usual, rather a motley assemblage. We learn, very soon after we get on board, that amongst us we have no less a personage than M. de Lesseps himself, on his way to his great work at Port Said and Ismaila. He is accompanied by his wife, a grown-up son, five young children, and three female servants. The two youngest children are twins, and they are still infants. M. de Lesseps, I should think, is a model pater-familias, delighted with his children, and always ready to contribute to their happiness. He is, I understand, over seventy years of age, but he is about as hale, and hearty, and active, as the youngest of our first-class passengers. And I have no doubt that he goes back to Port Said to-day a younger man at heart than when he left it some months ago, feeling that a mighty burden, that has weighed upon him for years, has been taken from his shoulders. And I, for one, don't grudge him the relief. Next to M. de Lesseps, I ought to mention a young Spaniard who goes out to Peking, there to represent, in some way, the Spanish Government. He is accompanied by his wife, a delicate-looking lady, not strong enough, I should think, to remain long at the Court of Peking. Next we have several gentlemen for Mauritius, one of them accompanied by his daughter, who has been "home" for eighteen months to have the finishing touch given to her education; then we have two gentlemen for Ceylon, an English clergyman going to Ceylon and anywhere else in the East on account of his health; a Scotchman and his wife for Tien-tsin in the far north of China; two married ladies going to their husbands in China; several gentlemen also for China; one or two Dutchmen for Batavia, and a number of ladies and gentlemen going as far as Yokohama. One of these ladies is an American, whose husband is already in Japan, and she goes out to him from New York, taking London and Paris on the way.

I have sometimes found a great deal of British hauteur and exclusiveness on board the steamers to the East, but here we have little of that sort of thing. There are few stuck-up people in the party, and we soon get along very pleasantly together. The arrangements of the "jour de depart" did not admit of our having any service on our first Sunday on board, and there was nothing whatever to mark the day from any other. But in conversation the matter was referred to, and a few of us agreed to have reading and prayer together every morning in one of our cabins, our friend the English clergyman assenting on one condition, that he should for the time divest himself of his clerical dignity, and should be only "one of us," and take his part with the others. This arrangement has been adhered to, and it has been to us as a little "brook by the way"; a means of spiritual joy and refreshment. To-day at our morning service we read part of Dr. Henry Allon's noble sermon on "The True Vision of God," and perhaps it might gratify Dr. Allon to know that a few pilgrims to the East did in these circumstances hear his sermon, and feel their spiritual nature stimulated and refreshed by it.

Early on Tuesday morning we reached Naples, where we remained for a few hours, took on board some mail-bags, bought some chairs, a few smoking-caps, and the other wares usually to be had at such places of call. While we lay in the Bay of Naples, Mount Vesuvius was in quite a lively state. A great volume of white smoke kept belching up, and rolled round the top of the mountain, and for some days a slight eruption had been looked for. But it didn't come off while we were there. We had a pleasant day's sail after leaving Naples, but on the second day the wind freshened up, and for two days a good number of our passengers were only visible at irregular intervals. On Friday, the 24th, we knew we were within eighteen hours of Port Said, and it occurred to a few of us that the English-speaking passengers on board might unite in paying their respects to M. de Lesseps, and congratulate him on what we believed now to be the improved position of the canal. A short address was drawn up and signed, and in the evening a number of gentlemen waited upon that gentleman and presented it to him. It was addressed simply to "Monsieur de Lesseps"—the commissaire being our adviser on that point—and was as follows:—

We, the undersigned subjects of the British Crown, being a few passengers who have had the pleasure of travelling with you from Marseilles, would beg to tender you our congratulations before you take leave of us at Port Said. Our business relations connect us severally with India, China, Japan, and other parts in the East, and it is to us a pleasure to have the opportunity of thanking you for the great service which you have rendered to our country at home especially, as well as to all Europe and the East, by the construction of the canal, in connection with which your name has become famous throughout the civilised world. We remember the indomitable energy and perseverance with which, in the face of many difficulties and discouragements, you executed that work, and we congratulate you on the position of the canal to-day. We do not consider, and

we are sure that neither do you consider, that it is yet a finished work. Much has still to be done before your own ideas can be fully realised; but the fact that in one year 2,500,000 tons of shipping have passed through it is the best proof that can be given of the value of the canal, and is at the same time a splendid result of the effort to which you have given so great a part of your life. And over and above its value in a commercial aspect, we recognise in the canal a most effective means of bringing the East and the West more closely together in their friendly and social relationships.

We beg also to congratulate you on the step lately taken by our Government in becoming part-proprietor of the canal, and we feel assured that we but echo the sentiments of our countrymen generally, when we express the hope that by this step the two great countries—France and England—may become more than ever united in interest, the only rivalries to be known between them being the peaceful rivalries of a beneficent commerce.

We trust that you may long be spared to witness a still greater success to your noble work, and we remain, &c., &c.

M. de Lesseps received the address with evident pleasure, and his reply was prompt and cordial. After thanking the gentlemen who waited upon him, he said that as soon as he began to study the works connected with the Suez Canal, he was convinced that that enterprise would be above all profitable to the commercial and maritime interests of England. But France had taken the initiative in the work; the science of France determined the mode of its execution; and while he as a Frenchman expected it to bring honour to his country, he at the same time had always looked upon it as a work undertaken in the interests of civilisation, and had believed also that it would bring to an end the political rivalry which had so long existed between France and England in Egypt. Since the beginning of the century France had not ceased, through her engineers, her savants, and her officers by land and sea, to give all assistance to the Viceroy of Egypt in his efforts to restore civilisation to the old land of the Pharaohs. British policy had, however, always looked with jealousy on the proceedings of France in Egypt. It was afraid that some day the French might come to exercise an exclusive influence there. To this sentiment he had attributed the opposition made from first to last to the operations connected with the canal; an opposition which he thought was not approved by the English people. The people, however, following the laudable custom of their country, supported the foreign policy of their Government, and thus helped to create those obstacles to his enterprise which had been referred to in the address. But to-day the wish that he expressed twenty years ago to Lord Stratford de Redcliffe, British Ambassador at Constantinople, was at length realised. There would now be no more struggling for influence in Egypt between France and England, either in works of civilisation, or for the maintenance of the dynasty of Mehemet Ali. The "Association du Canal de Suez," of which the capital is now provided jointly by England and France, becomes the earnest of the alliance between the two peoples, who have now but one interest in the prosperity of a pacific enterprise, having for its object the benefit of the world as well as the happiness of England.

Through some of M. de Lesseps' personal friends on board we learned afterwards that our little address had given great satisfaction to him, and that it was his intention to let the opinions expressed in it be made known to his countrymen in France.

On the morning of the 25th we arrived at Port Said—Christmas Day, please notice, and Christmas Day at Port Said! Of all places within the bounds of civilised regions, it is just the place where one would wish not to be at Christmas. But I willingly bear testimony that Port Said is improving. I passed through it twice in the early half of last year, and I am pleased to find that in the course of eighteen months it has—externally at all events—improved considerably. It requires to be improved, however, in more than its externals. I am not aware what Christian agencies—if any—may be at work in it, but I feel satisfied there is a field there for some one to occupy, and it is not far to seek.

We left Port Said in the afternoon, and soon after starting we had a short Christmas service in the saloon, the Roman Catholics on board having had service in the morning. Next day, Sunday, we had the English service at eleven, our friend the clergyman officiating, and a Scotchman reading the lessons of the day for him.

Before concluding this rather lengthy epistle, I would only make one other remark. You might notice that in our address we speak of the canal as an incomplete work. It is very much so. When last year I reached home, and my friends inquired what I thought of the canal, I expressed my opinion in few words: it was a great unfinished work. It is so to-day. Everything about it has a tumble-down sort of look. Its banks are ragged and unfinished; the channel available for first-class steamers is far too narrow, the result being that steamers cannot pass each other except at certain places where "sidings" are provided. They are still only allowed to go at half-speed, they readily enough get stuck in the shallow part on either side, and the entire shipping passing through the canal is thus constantly being hindered by the incompleteness of the work. The comfort is that there is now more hope of its being completed than ever there has been before.

I may, with your kind permission, let you hear from me again as I proceed on my journey, and

by-and-bye I hope to have something to say to you about Ceylon and its coffee plantations. W.

RECENT FOREIGN EXPERIENCES OF CAPITAL PUNISHMENT AND ITS ABOLITION.

The Howard Association (for the promotion of the best methods of the treatment and prevention of crime), 5, Bishopsgate Without, E.C., has been afresh collecting some of the recent experiences of foreign countries in reference to capital punishment and its abolition. The following are a few of the facts received by the Association, through the good offices of M. Desoer and Professor Thonissen, of Belgium, Mr. Thomas Beggs, of Shortlands, Kent, Mr. L. K. Joslin, of Rhode Island, U.S.A., and other correspondents, at home and abroad.

FRANCE.—The late Emperor Napoleon III. was, as is well known, very reluctant to sanction executions. During his reign murders in France were chiefly punished by long imprisonment, and, in consequence, were in considerable degree held in check. But since the Empire, hardly a week has passed without one or more executions. Concurrently there has been a great increase of murders. In 1869 there were 378 condemnations for murder. In 1875 the number rose to 430. It is fair to infer a *post hoc propter hoc* argument in this case; because France has experienced a similar result before. For in 1824 a French deputy complained in the Assembly that the Minister of Justice was the cause of criminality through his clemency. He exclaimed, "Use the guillotine more, and crimes will decrease." The Minister yielded to the outcry. In 1825 there were sixty condemnations for murder, all of which except one were followed by executions. The Minister was then complimented on his "firmness," and it was predicted that murders would decrease. But, lo and behold! in 1826 they increased to eighty-four.

BELGIUM.—Belgium has twice tried the discontinuance of capital punishment, and on each occasion with success. For a long period, before the year 1830, executions had been decreasing, and murders decreased until there were only thirty-four in the five years ending 1829. In the next five years capital punishment was wholly suspended. Murders sunk to four per annum. Yet through the fears of some persons, executions were resumed in 1835. But in the next five years murders increased to thirty-one, or more than 50 per cent. In 1863 Belgium a second time relinquished capital punishment, which has not been subsequently indicted (thirteen years). In December, 1875, the Minister of Justice, M. De Landsheere, stated in the Assembly that in the seven years preceding 1863, with eight executions, there were eighty-five condemnations for murder, whereas in the next seven years, with no executions, there were only sixty-five such condemnations.

RHODE ISLAND AND CONNECTICUT.—The States of Rhode Island and Connecticut, in North America, are contiguous. The former has abolished capital punishment for thirty-three years (since 1843). The latter retains it, believing it to be (as the Southern slaveowners used to believe slavery to be) a "Scriptural institution," sanctioned (as both undoubtedly were) by Genesis and the Mosaic Law. Well, what has been the practical results of these different conclusions, as given in the most recent official returns? In Rhode Island, the commitments for murder, during the ten years 1865-74 inclusive, were only seven. In Connecticut, during the same period, they were twenty-eight. That is to say, in proportion to the populations of the respective States, murders were 62 per cent. more numerous in the hanging State of Connecticut than in the abolition State of Rhode Island.

Miscellaneous.

Respecting the probable appointment of the distinguished scholar, Dr. Legge, to a Chinese Professorial Chair at Oxford University, an understanding has now been come to between the University authorities and the Committee of Chinese Merchants as to the foundations and maintenance of the chair. Dr. Legge's appointment is almost a matter of course. The movement assumes a new importance by the appointment of a Chinese Embassy to a British Court.

Many of our readers will remember the remarkable and cheap series of "Strange Tales," from the pen of the late John Ashworth, of Rochdale, which before his death had reached the number of sixty-two. We understand that the publishers, Messrs. Tubbs and Brook, of Manchester, have decided to continue them, and have secured the services of Mrs. Reaney, a favourite Lancashire authoress, and wife of the well-known Congregational minister at Warrington. Mrs. Reaney's first story will be "For Better or Worse." The series will appear monthly.

SLAVERY IN CUBA.—The British and Foreign Anti-Slavery Society have recently addressed a memorial to the Earl of Derby, the Foreign Secretary, in respect to the invitation from the United States Government to our Government to unite in a friendly mediation with Spain for the pacification of Cuba and the abolition of slavery. The committee of the society trust the time has at length arrived when justice will be done to the hundreds of thousands in Cuba who have a claim, under British treaties, for absolute and uncondi-

tional emancipation. Their case has frequently been brought by the committee before the British Government, within the last thirty years, the answer to their appeal having almost invariably been that "the present is inopportune." Had this subject received in time past the attention it demanded, the present war in Cuba might have been averted. The committee state, on authority upon which they can depend, that the Spanish Government is willing to make great changes in the political status of Cuba, so that the island may be placed in relations to Spain similar to those at present existing between Canada and England, on condition that slavery may be retained; but this is a condition to which the United States will not agree, still less could England, in view of her treaty rights, ever stoop to such a dishonour. On no basis short of the immediate abolition of slavery can any settlement be effected that will not ultimately prove disastrous both to Spain and Cuba. The committee commend this question to the noble lord's able management, praying that he may be enabled to conduct it to a happy issue. On Wednesday Mr. T. V. Lister replied, acknowledging the memorial, adding that he was directed by the Earl of Derby "to state to you, for the information of the committee of the society, that the matter in question will receive that attention at the hands of Her Majesty's Government which its importance deserves."

Cleanings.

The first man who ever went round the world—The man in the moon.

An Irishman tells of a fight in which there was only one whole nose left in the crowd, "and that belonged to the tay-kettle."

The daily paper printed in the town of Wild Cat, Arkansas, is very appropriately named the *Evening Caterwaul*.

The Americans propose an anniversary of Christopher Columbus this year, and one of its features is to be an execution of a piece by Liszt, on 600 pianos!

An orator of the Far West proposes to "grasp a ray of light from the great orb of day, spin it into threads of gold, and with them weave a shroud in which to wrap the whirlwind which dies upon the bosom of our Western prairies."

Dr. Bethune used to tell a good story about two Scotchmen who came to this country several years ago. "What's the matter, Andrew, that ye seem sae troubled this morning?" "I had a fearful dream in the night." "What did ye dream?" "I dinna like to tell." "Did ye dream ye saw the deil?" "No, it was far waur than that." "Did ye dream yer mither was dead?" "No, it was far waur than that." "Well, what did ye dream, mon?" "Why, I dreamed I was hame again."—*Chicago Tribune*.

A bishop, some little while past, got into conversation with a little Irish boy who was cleaning his windows. Finding he was a Roman Catholic, the following colloquy took place:—"You believe, then, that I shall be lost?" said the bishop. "No, sir," said the boy. "You believe that those who die out of your Church are lost, do you not?" "Yes, sir." "Well, if I were to die now I should die out of your Church." "Yes," said the boy, "but you might be saved because of your inconceivable ignorance."

A FRENCH STORY.—Recently a foreign embassy sought the assistance of the English police to find a young girl who had just become the heiress of many millions. The instructions were vague, and the task was necessarily given to one of the keenest detectives. At the end of six weeks the detective reported at headquarters and handed in his resignation. "Well," said the chief, "and what about the young girl?" "I found her about a month ago in a dressmaker's shop," was the answer. "And what then?" "I married her yesterday, and this morning I have just received her six millions."

THE PERILS OF RINKING.—There are two sides to every question, and that of "rinking," which is now so popular an amusement, is no exception to the rule. According to doctors the practice of skating on wheels is one that is not only conducive to health, but has a special sanitary value as meeting the great requirement of the day, "occupation for women." It takes women "out of herself" for the time being, and, acting like a tub to a whale, distracts her mind from those petty worries which not only prey on her health, but often on the health of those around her. On the other hand, if the surgeons are to be believed—and it must be admitted the opinion they give on the matter is creditably disinterested—the dangers of "rinking" almost overbalance its beneficial effects on the constitution. To say nothing of the severe shakes and bruises, one of the medical papers gives the following record of casualties reported from "a single rink":—A lady skating with her hands in a muff fell forward in a moment on her face, breaking the bones of her nose and face, and marring her features without hope of recovery. Another, engaged to be married, injured her spine, became paralysed, and is condemned for life to an invalid's couch. This unfortunate lady has not only lost her front teeth, but her jaws are fractured. Other cases of a serious nature are mentioned—one a compound fracture ending in death, and another a fall on the back of the head which has led to insanity.—*Pall Mall Gazette*.

DR. TYNDALL ON PURE AIR.—The belief in

spontaneous generation will receive a rude check after Dr. Tyndall's interesting lecture at the Royal Institution on Friday night, for the professor proved pretty conclusively that not only were the spores of tiny animalcules deposited by the air where we find them, but that infection is also due to the germs of a disease being carried in the air from one place to another. Optically pure air, by which Dr. Tyndall means simply a mixture of gases, will not produce living organisms; and decaying matter, which would, under ordinary circumstances, swarm with life if exposed to the atmosphere for a few days, will not furnish a single living specimen if the air in contact with it has been purified first of all from the mechanical particles floating about. According to Dr. Tyndall's latest experiments, air may be so purified by simply confining it in a closed chamber for a few days, when all the floating particles will have become deposited, in the same way as we might clear a turbid liquid by allowing it to stand. Unfortunately in every day life we cannot do without turbid air, for were there no particles floating in the atmosphere we should have no light. These particles, Dr. Tyndall tells us, reflect and scatter the light; and, if not present, there would be little more than a faint blue haze around this globe. If we want optically pure air, which carries no germs or mechanical particles of any kind, and which cannot produce life therefore, then we get an atmosphere which has lost its power of scattering light also. As we have said, air confined in a chamber for days is perfectly pure, but as a consequence it has lost its power to transmit light. Dr. Tyndall's experiments are exceedingly interesting, and they seem to show that putrefaction and infection are to a great extent under control, and that if need be, we can check their progress by taking proper precautions.—*Daily News*. In a letter to the *Times*, Dr. Bastian writes:—"I am perfectly prepared, if Professor Tyndall will allow me to do so, to take his own boxes, to use all the precautions he specifies, and yet by careful attention to the preparation of the infusion and to the degree of heat to which they are exposed subsequent to boiling, to show him and others that some of the fluids, which in his hands have hitherto invariably remained barren, may yet be made to swarm with bacteria."

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THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EYRE and Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

HOLLOWAY'S PILLS AND OINTMENT.—These notable remedies are unsurpassed in the manner in which they probe to the very root of disease, for they are without doubt the easiest and most effective agents for thoroughly eradicating the very seeds of disease that we possess. They are within the reach of all, irrespective of age, sex, or rank, and they may be used with equal safety and efficiency in the diseases peculiar to children, females, or old age. They contain no hurtful, noxious, or deleterious mineral, but act through the medium of the blood itself, and through it upon the system generally; and it is for this reason that they have achieved so great a reputation as tonics and blood purifiers.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braided veils, handkerchiefs, cloths, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

KINAHAN'S I.L. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's I.L. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

ASTHMA AND MALADIES OF THE CHEST AND LUNGS.—Slade's Anti-Asthmatic Cigarettes, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria Park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be), in every case, and in many instances a final cure. Bottles 2s. 9d., 4s. 6d., and 11s.—Thomas Slade, 118, Long-acre, London, and all Chemists.

THE HAIR.—For 40 years Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER has received the commendation and favour of the public. It has acquired the highest place that can be obtained for any moderate enterprise, and contributed to the adornment of tens of thousands of persons, who have the proof of its serviceable character. It will positively renew and restore the original and natural colour of grey, white, and faded hair. It will strengthen and invigorate the hair, stop its falling, and induce a healthy and luxuriant growth. No other preparation can produce the same beneficial result. Sold by all Chemists and Perfumers, in large bottles, 6s. Depot, 114 and 116, Southampton-row, London.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

FULLER.—Jan. 23, at Truro-Vean, Truro, the wife of the Rev. W. H. Fuller, of a son.

MARRIAGES.

ASH—CLARK.—Jan. 15, at Broadmead Baptist Chapel, Bristol, by the Rev. Mr. Gange, William Ash, of Woolavington, to Sarah Frances, second daughter of Robert Clark, of Clifton.

LOGAN—CRAWFORD.—Jan. 20, at the Washington Temperance Hotel, Sauchiehall-street, Glasgow, by the Rev. Dr. John Ker, assisted by the Rev. Dr. Alexander Wallace, Mr. William Logan, 18, Abbotsford-place, Glasgow, to Jessie, eldest daughter of the late Mr. John Crawford, farmer, Clauchtag, South-end, Arran.

DEATHS.

HOWELL.—Jan. 19, at Holly Mount, Huyton, in his 13th year, John Alfred, second son of John Job and Mary Anne Howell. Friends will kindly accept this intimation.

HARRY.—Jan. 20, at Knutsford, the Rev. Wm. Warlow Harry, Minister of the Congregational Church, Knutsford, Cheshire, who was the eldest surviving son of the late Rev. Nunn Morgan Harry, of New Broad-street Chapel, London. Aged 43 years. No cards.

JAMES.—Jan. 16, Rev. William James, Harley Lodge, Clifton, Senior Minister of Lewin's-mead Meeting, Bristol, aged 67 years.

DAVIES.—Jan. 16, at 8, Great Dark Gate-street, Aberystwyth, Mrs. Robert Davies, the last surviving daughter of the late Rev. David Charles, of Carmarthen, aged 78.

THE most acute neuralgic pains are relieved by using Bright's Solution. This is the only preparation ever discovered which, by external application, really affords immediate relief from this painful and hitherto obstinate malady. All that is necessary in the simple application of this remedy is merely to dip the camel's-hair brush into the solution and then paint it over that part where the pain predominates. The solution causes neither irritation nor discolouration of the skin; and though powerful and rapid in its action, can be applied by non-professional persons with perfect safety. Sold by all chemists in bottles at 1s 1½d. Wholesale depot, 21, Wilson-street, Finsbury.

Advertisements.

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JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

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HOSPITAL.

The ANNUAL FESTIVAL in aid of the Funds of the Charity will be held at WILLIS'S ROOMS, King-street, St. James's, on THURSDAY, 17th February next, the Right Hon. Lord ABERDEEN in the Chair.

Tickets for the dinner (one guinea each) may be had of the Stewards, at Willis's Rooms, and at the Hospital.

Contributions will be received at the Hospital; and by the Bankers, Messrs. Coutts and Co., 59, Strand; Messrs. Smith, Payne, and Smith, No. 1, Lombard-street.

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The 118th ANNUAL GENERAL COURT of GOVERNORS will be held to-morrow, THURSDAY, January 27, 1876, at the LONDON TAVERN, Bishopsgate-street, to receive the Annual Report and the Auditor's Report, to appoint the several Officers for the year ensuing, and to ELECT THIRTY-TWO CHILDREN—viz., seven girls, and Twenty-five boys, to the benefits of the Charity. The chair will be taken at 11 o'clock. The poll will open at 12, and close at 2 precisely, after which hour no votes can be received.

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The popularity which the "Castalia" has acquired with travellers, whilst running between Dover and Calais during the past autumn, may be fairly tested by the following figures. She commenced a regular Channel service on 5th August last, and during 19 days of that month she carried a daily average of 38 passengers. In September her average number per day was 61; in October, 115; and in November she carried at the rate of 150 passengers per day. Thus proving that, although passenger traffic with the Continent is much greater in August and September than during any other months, yet, when the advantages possessed by the "Castalia" over the ordinary Packet Boats became known and appreciated, her number of passengers rapidly increased, notwithstanding the diminution of the general traffic across the Channel.

The following figures from the official returns at Calais show the large passenger traffic between England and the Continent by the Dover and Calais route. The number of passengers were:—

In 1866 125,732 In 1875 208,432

The above statistics demonstrate the growth of the traffic, the increase during ten years having been over 65 per cent. With an improved class of vessel it may be confidently anticipated the traffic will increase in the future still more rapidly.

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Independently of the commercial question, it is important to every traveller crossing the Channel to secure the success of this scheme as a national undertaking, and as the only practical means of affording relief from the sufferings of the "Middle Passage," and on this ground also the Directors appeal to the general public to take an interest in an enterprise which has proved to be successful in principle, which has received the highest testimonials from members of the Royal Family and travellers of all classes and professions, and which, when carried out on an extended scale, must contribute to the comfort and benefit of the community at large, and yield an ample profit to the shareholders.

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